Certaine Sermons appointed by the Queenes Maieſtie, to be declared and read, by all Parſons, Vicars, and Curates, every Sunday and Holy day in their Churches: and by her graces aduiſe peruſed and ouerſeene, for the better vnderſtanding of the ſimple people.

Newly imprinted in parties, according as is mencioned in the booke of common prayers.

1587.

Cum priuilegio Regiæ Maieſtatis.

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The Preface.

CONsidring how neceſſary it is, that the word of God, which is the onely foode of the ſoule, and that moſt excellent light that we muſt walke by, in this our moſt daungerous pilgrimage ſhould at al conuenient times be preached vnto the people, that thereby they may both learne theyr duetie towards GOD, theyr Prince, and their neighbours, according to the minde of the holy ghoſt, expreſſed in the ſcriptures. And alſo to auiod the manifold inormities, which hertofore by falſe doctrine, haue crept into the Church of God: and how that all they which are appointed miniſters, haue not the gift of preaching, ſufficiently to inſtruct the people, which is committed vnto them, whet of great inconueniences might riſe, and ignoraunce ſtill be maintained, if ſome honeſt remedy be not ſpeedely fouud and prouided. The Queenes moſt excellent Maieſtie, tendering the ſoule health of her louing ſubiectes, & the quieting of their conſciences, in the cheefe and principall pointes of Chriſtian Religion, and willing alſo by the true ſetting forth, and pure declaringe of Gods word, which is the principall guide and leader vnto al godlineſſe and vertue, to expel and driue away aſwell all corrupt, vicious, and vngodly liuing, as alſo erronious and poyſoned doctrines, tending to ſuperſtition and idolatry: hath by th'aduiſe of her moſt honorable counſailours, for her diſcharge in this behalfe, cauſed a booke of Homelies, which heretofore was ſet forth by her moſt louing brother, a Prince of moſt worthy memory Edward the ſixt, to be printed a newe, wherin are conteined certaine wholſome and godlye exhortations, to moue the people to honour and worſhip almighty God, and diligently to ſerue him, euery

one accordinge to their degree,ſtate,and vocation. All which Homelies , her Maieſtie commaundeth and ſtraighuly chargeth all perſons,vicars , curates, and all other hauing ſpirituall cure,euery Sunday and holy day in the yeere , at the miniſtring of the holy communion , or if there bee no Communion miniſtred that day , yet after the Goſpell and Creede, ſuch order and place as is appoynteed in the booke of Common prayers , to reade and declare to theyr pariſhoners plainely and diſtinctly one of the ſayd Homelies,in ſuch order as they ſtande in the booke, excepte there be a Sermon , according as it is enioyned in the booke of her highneſſe Iniunctions, and then for that cauſe onely,and for none other,the reading of the ſaid Homely to be differred vnto the next Sunday or holy day following. And when the foreſayd booke of Homelies is read ouer,her Maieſties pleaſure is , that the ſame be repeated and read againe, in ſuch like ſort,as was before preſcribed . Furthermore,her highneſſe commaundeth , that not withſtanding this order the ſayd Eccleſiaſticall perſons ſhall reade her Maieſties iniunctions at ſuch times and in ſuch order as is in the booke thereof appoynted. And that the Lordes praier, the Articles of the fayth,and the ten commaundementes,bee openly read vnto the people, as in the ſayd Iniunctions is ſpecified,that all her people,of what degree or condicion ſoeuer they be,may learne how to inuocate and call vpon the name of God,knowe what duety they owe both to god and man:So that they may pray beleue, and worke according to knowledge while they ſhall liue heere,and after this life, be with him , that with his blood hath bought vs all. To whom with the Father and the holy ghoſt,be all honour and glory for euer. Amen.

A fruitfull exhortation to the reading and knowledge of holy *Scripture.*

VNto a Christian man there can bee no thinge eyther more necessarye or profitable, then the knowledge of holy scripture: for asmuch as in it is conteyned Gods true worde, setting forth his glory, and also mans duetie. And there is no truth nor doctrine necessary for our iustification, & euerlasting saluatiou, but that is (or may bee) drawen out of that fountaine and well of trueth. Therfore as manie as bee desyrous to enter into the right and perfect way vnto God, must applie their mindes to knowe holy scripture, without the which, they can neyther sufficently knowe God and his will, neither their office and duetie. And as drinke is pleasaunt to them that bee drye, and meate to them that be hungry: so is the reading, hearinge, searching, and studying of holy scripture, to them that be desyrous to knowe god, or themselues and to dw his will. And theyr stomackes onely, do loth and abhorre the heauenly knowledge and foode of Gods worde, that be so drowned in worldly vanities, that they neyther fauour God, nor any godlinesse: For that is the cause why they desyre suche vanities, rather then the true knowledge of God. As they that are sick of any ague, whatsoeuer they eate or drinke (though it be neuer so pleasaunt yet it is as bitter to them as wormewood, not for the bitternes of the meate, but for the corrupt and bitter humour that is in theyr owne tongue and mouth: euen so is the sweetenesse of Gods word

The praise of holie scripture.

The perfection of holy scripture.

The knowegde of holy scripture is necessary.

To whom the knowledge of holy scripture is sweete & pleasaunt.

who be enemies to holy scripture.

An apt similitude, declaring of whom the scripture is abhored.

bitter, not of it selfe, but onely vnto thē that haue
An exhortation vnto the deligent reading and searching of the holy scriptures Mat, 4,
theyr myndes corrupted with longe custome of
synne, and loue of this world. Therfore, forsaking
the corrupt iudgement of fleshely men, which care
not but for theyr carkasse: let vs reuerently heare
and reade holye Scriptures, which is the fode of
the soule. Let vs diligently searche for the well of
lyfe, in the bookes of the newe and old Testament
and not runne to the stynckyng puddelles of mens
The holy scripture is a sufficient doctrine for our saluation.
tradicions, deuised by mans imaginacion, for our
iustification and saluation. For in holy scripture
is fully conteined, what we ought to do, and what
to eschewe, what to beleeue, what to loue, & what
to loke for at Goddes handes at length. In those
What thinges we may learne in the holye scripture.
bookes we shall fynde the Father from whom, the
Sonne by whom, and the holy Ghost in whom, al
thinges haue theyr being and keping vp and these
thre persons to be but one God, & one substaunce.
In these bookes wee may learne to knowe our
selues, howe vyle and miserable we be, and also
to knowe God, howe good he is of hym selfe, and
howe he maketh vs and all creatures partakers
of his goodnes. We may learne also in these bookes
to knowe Gods will and pleasure, asmuch as (for
this present time) is conuenient for vs to knowe.
And (as the great clarke and godly preacher saint
John Chrisostome sayth, what soeuer is required
to saluacio of man, is fully conteyned in the scrip-
ture of God. He that is ignorant may there learne
and haue knowledge: he that is harde hearted, &
an obstinate sinner, shall there fynde euerlasting
tormentes (prepared of Gods iustice) to make him
afrayde, and to molifie or soften hym. He that is

oppressed

oppressed with miserie in this world, shall there fynde relefe in the promises of euerlasting lyfe to his great consolation, & comfort. He that is wounded by the deuill, vnto death, shall fynde there medicine whereby he maye be restored agayne vnto health. If it shall require to teache any trueth, or reproue false doctrine, to rebuke any vice, to commend any vertue, to giue good counsel, to comfort or to exhort, or to do any other thing requisite for our saluation: al those thinges (saith S. Chrisostome) we may learne plentifully of the scripture. There is (saith Fulgentius) aboundantly inough both for men to eate, & children to sucke. There is whatsoeuer is meete for all ages, & for all degrees and sortes of men. These bookes therfore ought to be much in our handes, in our eyes, in our eares, in our monthes, but most of all in our hearts. For the scripture of God is the heauenly meate of our soules, the hearing & keping of it, maketh vs blessed, sanctifieth vs, & maketh vs holye, it turneth our soules, it is a light lanterne to our feete, it is a sure, stedfast, and euerlasting instrument of saluation, it giueth wisedom to the humble & lowly hearts, it comforteth, maketh glad, cheereth and cherisheth our conscience: it is a more excellent iewell or treasure then any golde or precious stone, it is more sweet then hony or hony combe, it is called the beste parte which Marye did chose, for it hath in it euerlasting comfort. The wordes of holy scripture be called wordes of euerlasting lyfe, for they be Goddes instrumente, ordeyned for the same purpose. They haue power to turne thorough Gods promise, & they be effectuall through

Holy scripture ministreth sufficient doctrine for al degrees and ages. Math. 4. Luke, 3. Iohn, 17. Psalm, 19.

What cõmodities and profites the knowledge of holye scripture bringeth.

Luke. 10

Iohn, 6.

Colos. 6.

Godds assistance & (being receyued in a faythfull heart) they haue euer an heauenly spirituall wor-
Hebr,4. kyng in them, they are liuely, quicke & mightie in operation, and sharper thē any two edged swor-de, and entreth through, euen vnto the deuiding asū-der of the soule and the spirite, of the ioyntes and
Math.7. Iohn.12. the mary. Christ calleth him a wise buylder, that buyldeth vpon his worde, vpon his sure and sub-stanciall foundation. By this worde of God wee shalbe iudged: for the woord that I speake (sayth
Iohn,14. Christ) is it that shall iudge in the last day. He that kæpeth the woorde of Christ, is promysed the loue and fauour of god, and that he shalbe the dwelling place or temple of the blessed Trinity. This word whosoeuer is diligent to reade, and in his heart to print that he readeth: the great affection to the transitory thinges of this world shalbe minished in him, and the great desyre of heauenly thinges (that be therein promysed of God) shal increase in hym. And there is nothing that so much strength-neth our faith and trust in God, that so muche kæ-peth vp innocencie and pureneſſe of the heart, and also of outwarde godly life and conuersation, as continuall reading and recordinge of gods word. For that thinge whych (by continuall vse of rea-ding of holy Scripture, and diligent searching of the same) is dæpely printed & grauen in the hart, at length turneth almost into nature. And more ouer, the effect and vertue of Gods worde is, to il-luminate the ignoraunt, and to gyue more light vnto them that faithfully and diligently reade it, to comfort theyr heartes, and to encorage them to performe that, which of God is commaunded.

It

It teacheth patience in all aduersitie: in prosperitie humblenesse: what honour is due vnto god, what mercie and charitie to our neyghbour. It giueth good counsell in all doubtfull thinges. It sheweth of whom we shall looke for ayde and helpe in all perrilles, and that God is the onely giuer of victorie in all battayles and temptations of our enemies bodely and ghostlye. And in reading of gods worde, he most profiteth not alwayes that is most ready in returning of the booke, or in saying of it without the booke, but hee that is most turned into it, that is most inspired with the holy ghost, most in his heart and life altered and chaunged in to that thing which he readeth, hee that is daylie lesse and lesse proude, lesse wrathfull, lesse couetous and lesse desirous of worldly and vaine pleasures: he that dayly (forsaking his olde vicious lyfe) increaseth in vertue more and more. And to be short, there is nothing that more maintaineth godlines of the minde, and driueth away vngodlynes, then doth the continuall reading and hearing of Gods worde, if it be ioyned with a godlie minde and a good affection, to knowe and followe Gods will. For without a single eye, pure entent, and good minde, nothing is allowed for good before God. And on the otherside, nothing more darkeneth Christ and the glorie of God, nor bringeth in more blindnes and all kyndes of vices, then doth the ignoraunce of Gods worde.

1. Re. 14. 2. Par. 20. 1, Cor. 15. 1. Iohn, 5.

Who profyte most in reading gods word.

Esay, 5. Mat, 22, 1, Cor. 14

What incommodities the ignoraunce of Gods word bringeth.

The ſecond part of the Sermon of the holy Scripture.

IN the firſt part of this Sermon, which exhorteth to the knowledge of holy Scripture, was declared wherfore ỹ knowledge of the ſame is neceſſary & profitable to all men. And that by the true knowledge and vnderſtanding of ſcripture, the moſt neceſſary poyntes of our duetie towards God and our neighbours, are alſo knowen. Now as concerninge the ſame matter, you ſhall heare what foloweth. If we profeſſe Chriſt: why be we not aſhamed to be ignoraunt in his doctrine? Seing that euery man is aſhamed to be ignoraunt in that learning which he profeſſeth. That man is aſhamed to be called a Philoſopher, which redeth not the bookes of Philoſophie, and to be called a lawyer, and Aſtronomer, or a Phiſition, that is ignoraunt in the bookes of lawe, Aſtronomy, and Phiſicke. How can any man then ſay that he profeſſeth Chriſt and his religion, if hee will not applye hym ſelfe (as farre forth as he can or may conueniently) to reade and heare, and ſo to know the bookes of Chriſtes Goſpell & doctrine. Although other ſciences be good, & to be learned, yet no man can deny, but this is the cheefe, & paſſeth all other incõparably. What excuſe ſhall we therfore make (at the laſt day before Chriſt) that delyght to read or heare mens phantaſies, and inuentions, more then his moſt holye Goſpell, & wyll finde no time to do that, which cheefely (aboue all thinges) we ſhould do, & will rather reade other thinges, then that, for the which we ought rather to leaue readyng

Gods worde excelleth all ſciences.

ding of all other thinges. Let vs therefore applye our selues, as farre forth as we can haue time and leasure, to knowe gods word, by diligent hearing and reading thereof, as many as professe God, and haue fayth & trust in him. But they that haue no good affection to Gods worde (to colour this their fault) alleadge cõmonly two vayne & fayned excuses. Some go about to excuse them by their owne frailnesse & fearefulnesse, saying that they dare not reade holy scripture, least through their ignoraũce they should fal into any error. Other pretend that the difficulty to vnderstand it, & the hardnes therof is so great, that it is mete to be reade onely of clarkes and learned men. As touching the first: ignoraunce of gods worde, is the cause of al error, as Christ him selfe affirmed to the Saduces, saying that they erred, because they knewe not the scripture, Howe should they then eschewe errour ỹ wil be still ignoraunt? And how should they come out of ignoraunce, that wyll not reade nor heare that thing, which should giue thẽ knowledge? He that nowe hath most knowledge, was at the first ignoraũt, yet he forbare not to read, for feare he should fal into error: but he diligently read least he should remaine in ignoraunce, & through ignoraunce in error, And if you will not know the trueth of God, (a thing most necessary for you) least you fall into error: by the same reason you may then lie stil, and neuer go, least (if you go) you fall in the myre: nor eate any good meate, least you take a surfeite, nor sowe your corne, nor labour in your occupation, nor vse your marchaundize, for feare you lose your lede, your labour, your stock, and so by that reason it

Vaine excuses dissuading from the knowledge of Gods word.

The first.

The second

Math, 22.

it should be best for you to liue idlely, and neuer to take in hand to do any maner of good thing, leaste peraduenture some euil thing may chaunce, therof. And if you be afrayde to fall into error, by readyng of holy scripture, I shall shewe you how you may reade it without daunger of error. Reade it humbly with a meke & a lowly heart, to thintent you may glorifye God, & not your selfe, with the knowledge of it: & reade it not without daily praying to God, that he would direct your readyng to good effect, & take vpon you to expounde it no further, then you can plainely vnderstande it. For (as S. Augustine saith) the knowledge of holy scripture, is a great, large, & a high pallace, but the dore is very lowe, so that the high & arrogant man can not run in, but hee must stoope lowe and humble him selfe that shall enter into it. Presumptiō and arrogancy is the mother of all errour, & humilitie needeth to feare no errour. For humilitie will onlie search to know the truth: it will searche, and will bring together one place with another, & where it can not fynde out the meaning, it will pray, it will aske of other that know, & will not presumteously and rashely define any thing which it knoweth not. Therefore the humble man may searche any trueth boldly in the scripture, without any daunger of errour. And if he be ignoraunt, he ought the more to reade & to searche holy scripture, to bringe him out of ignoraunce. I say not nay, but a man may prosper with only hearing, but he may much more prosper with both hearing & readinge. This haue I sayde as touchinge the feare to reade, thorough ignoraunce of the person. And concerning

How most commodiously and without all perill, the holy scripture is to be read.

the

the hardeneſſe of Scripture, hee that is ſo weake that he is not able to bꝛooke ſtꝛonge meate: yet he may ſucke ỹ ſweete and tender mylke, and differ the reſt vntill he ware ſtronger, and come to moꝛe knowledge. Foꝛ god receiueth the learned and vnlearned, and caſteth away none, but is indifferent vnto all. And the ſcripture is full, aſwell of lowe valleies, plaine wayes, and eaſy, foꝛ euery man to vſe and to walke in: as alſo of high hilles & mountaines, which fewe men can clymbe vnto. And whoſoeuer giueth his minde to holy Scriptures, with diligent ſtudye & burning deſyre, it can not be (ſaith S. John Chꝛiſoſtome) that he ſhould be left without helpe: Foꝛ eyther god almightie will ſende him ſome godly doctour to teach him, as he did to enſtructe Eunuchus, a noble man of Ethiope, and treſurer vnto Quene Candace, who hauing a great affection to reade the ſcripture (although he vnderſtod it not) yet foꝛ the deſire that he had vnto gods woꝛd, God ſent his apoſtle Philip to declare vnto him the true ſence of the ſcripture that he read. Oꝛ els, if we lacke a learned mã to inſtruct and teach vs, yet god hym ſelf from aboue wil giue light vnto our mindes, & teache vs thoſe thinges which are neceſſary foꝛ vs, & wherin we be ignoꝛaunt. And in another place Chꝛiſoſtome ſaith, that mans hꝛmaine & woꝛldly woyſedome oꝛ ſcience, nædeth not to the vnderſtanding of ſcripture, but the reuelation of the holy ghoſt, who inſpireth the true meanyng vnto them, that with humilitie & diligence do ſearch therefoꝛe. He that aſketh ſhall haue, & he that ſeketh ſhall fynd, and he that knocketh ſhall haue the dooꝛe open. If we

Scripture in ſome places is eaſy, and in ſome places hard to bee vnderſtand.

God leaueth no man vntaught that hath a good will to know his word.

How the knowledge of Scripture may be attained vnto.

Math, 7.

we read once, twise, or thrise, and vnderstand not let vs not cease so, but still continue readynge prayinge, asking of other, and so by still knocking (at ỹ last) the doore shalbe opened (as S. Augustin saith.) Although manie thinges in the scripture be spoken in obscure misteries, yet theris nothing spoken vnder darke misteries in one place, but the selfe same thing in other places, is spoken more familiarly and plainelye, to the capacitie both of learned and vnlearned. And those thinges in the scripture that be plaine to vnderstand, and necessary for saluation, euery mans duetie is to learne them, to prynt them in memory, and effectually to exercise them. And as for the darke misteries, to be contented to be ignorannt in them, vntill such time as it shall please God to open those thinges vnto hym. In the meane season, if hee lacke eyther aptnesse or opportunitie, god wyll not impute it to his follye: but yet it behoueth not that suche as be apte should set aside reading, because some other be vnapte to reade: neuertheless, for the hardenes of such places, the reading of the whole ought not to be set a parte. And breefely to conclude, (as saint Augustine saith) by the scripture all men be amended, weake men be strengthened, and stronge menne be comforted. So that surelye none be enemies to the readinge of Gods worde, but such as either be so ignorannt that they know not how wholsome a thing it is: or els be so sicke, that they hate the most comfortable medicine that should heale them: or so vngodly, that they would wishe the people styll to continue in blyndenesse and ignorannce of God.

A good rule for the vnderstanding of scripture.

No mā is excepted from the knowledge of Gods will,

What persons would haue ignorannce to continue.

Thus

Thus we haue brefly touched some part of the commodities of Gods holy worde, which is one of Gods cheefe and principall benefites, giuen and declared to mankind here in earth. Let vs thanke God heartely for this his great and speciall gifte, beneficiall fauour, and fatherlie prouidence. Let vs be glad to reuiue this precious gyft of our heauenly father. Let vs heare, reade, and know these holy rules, iniunctions, and statutes of our Christen religion, & vpon that we haue made profession to God at our baptisme. Let vs with feare and reuerence lay vp (in the cheste of our hearts) these necessary and fruitfull lessons. Let vs night & day muse, and haue meditacion and contemplation in them. Let vs ruminate. and (as it were) chewe the cudde, that we may haue the swete iuyce, spirituall effect, mary, hony, kirnell, taste, comfort, & consolation of them. Let vs staye, quiete, and certefie our consciences, with the most infallable certaintie, trueth, and perpetuall assuraunce of them. Let vs pray to god (the only authour of these heauenly studies (that we may speake, thinke belæue, liue and depart hence, according to the wholsome doctrine & verities of them. And by that meanes, in this world, we shal haue gods defence, fauour, and grace, with the vnspeakeable solace of peace, and quietnesse of conscience: and after this miserable lyfe, we shall enioy the endlesse blisse and glory of heauen, which he graunt vs all, that dyed for vs all, Jesus Christ: to whom with the father and the holye ghost, be all honour and glory both now and euerlastingly.

Amen.

The holy Scripture is one of Godscheefe benefites.

The right reading vse, & fruitfull studying in holy scripture. Psalm. 50.

¶ A ser-

¶ A Sermon of the miserie of all mankinde, *and of his condemnation to death everlasting, by his owne sinne.*

THe holy ghost in writing the holy scripture, is in nothing more diligent, then to pull downe mans vayne glorie and pride, which of al vices is most vniuersally grafted in all mankinde, euen frō the first infection of our fyrste father Adam. And therfore we reade in many places of scripture, many notable lessons against this olde rooted vice, to teach vs the most cōmendable vertue of humility, how to know our selues, & to remember what we be of our selues. In the booke of Genesis, almightie God giueth vs all a title & name in our great grandfather Adam, which ought to warne vs al to cōsider what we be, wherof we be, frō whence we came, and whether we shall, saying thus: In the sweat of thy face shalt thou eate thy bread, tell thou be turned againe into the ground, for out of it was thou taken, in asmuch as thou art dust, & into dust shalt thou be turned againe. Here) as it were in a glasse) we may lerne to know our selues to be but grounde, earth, and ashes, and that to earth and ashes we shall returne.

Gene, 3.

Also the holy patriarche Abraham, did well remember this name & tytle, dust, earth and ashes, appoynted and assigned by God to all mankinde: and therefore hee calleth hym selfe by that name, when he maketh his earnest prayer for Sodom & Gomorre. And we read, that Judeth, Hester, Job Hieremie, with other holy men and women in the olde Testament, did vse sacke cloth, & to cast dust and ashes vppon theyr heades when they bewayled

Iud, 4. &, 9, Iob, 13. Iere, 6, &, 25

BOUND BY RIVIERE & SON

led their sinfull liuing. They called and cryed to God for help and mercy, with such a Ceremonie of sackcloth, dust and asshes, that thereby they might declare to the whole worlde what an humble and lowly estimation they had of themselues, and how well they remembred their name and title afore-sayde, their vile corrupt fraile nature, dust, earth, and ashes. The booke of wisdome also wylling to pull downe our proude stomackes, moueth vs diligently to remember our mortall and earthly generation which wee haue all of him that was first made: and that all men aswell kinges as subiectes come into this worlde, and goe out of the same in lyke sort: that is, as of our selues full miserable, as we may dayly see. And almighty God commanded his Prophet Esay to make a Proclamation, & crye to the whole world: and Esay asking what shal I crye? The Lorde answeared: Crye that all flesh is grasse, and that all the glory thereof is but as the floure of the field, when the grasse is withered, the floure falleth away, when the winde of the Lorde bloweth vpon it. The people surely is grasse, the which dryeth vp, & the floure fadeth away. And the holy Prophet Job, hauing in himself great experience of the miserable and sinfull estate of man, doeth open the same to the worlde, in these wordes, Man (saith hee) that is borne of a woman, lyuyng but a short time, is full of manyfolde, mysteries, hee springeth vp like a floure, and fadeth againe, vanishing away as it were a shadow, and neuer continueth in one state. And doest thou iudge it meet (O Lord) to open thine eies vpon such a one, & to bring him to iudgement with thee? Who can make hym

Sap. 7.

Esay. 40.

Iob. 14.

cleane that is conceaued of an vncleane seed: & all men of their euilnes & naturall proneſſe be ſo vniuerſally giuen to ſinne, that (as the ſcripture ſaith) God repented that euer he made man. And by ſinne his indignatiō was ſo much prouoked againſt the worlde, that he drowned all the world with Noes flood (except Noe himſelfe & his little houſhold.) It is not without great cauſe, that the Scripture of God doeth ſo manye times call men heere in this worlde by this worde, Earth, O thou earth, earth, earth, ſayth Jeremie, heare the worde of the Lorde. This our right name, calling, & title, earth, earth, earth, pronounced by the Prophete, ſheweth what wee be in deede, by whatſoeuer other ſtile, tytle or dignitie men doe call vs. Thus hee plainely named vs, who knoweth beſt, both what wee bee, & what we ought of right to be called. And thus hee ſetteth vs forth, ſpeking by his faithful apoſtle S. Paul: All men, Jewes & Gentyles, are vnder ſinne: there is none righteous, no not one, there is none that vnderſtandeth, there is none that ſeeketh after god, they are al gon out of the way, they are al vnprofitable, ther is none that doth good, no not one. Their throate is an open Sepulchre, with their tongues they haue vſed craft & deceit, the poiſon of ſerpents is vnder their lippes, their mouth is full of curſing and bitternelle, their feete are ſwifte to ſhed blood, deſtruction & wretchednes are in their wayes, and the way of peace haue they not known, there is no feare of God before their eies. And in another place S. Paul writeth thus: God hath wrapped all nations in vnbelief, that he might haue mercy on all. The ſcripture ſhutteth vp all vnder ſinne, that the promiſe

Gen. 5. 6.

Ier. 14.

Rom. 3.

Rom. 11. Galath. 3. Ephe. 2.

promiſe by the faith of Jeſus Chriſte, ſhould bee giuen vnto them that beleeue. S. Paul in many places painteth vs out in our colours, callyng vs the children of the wrath of God when we be borne: ſaying alſo that we can not thinke a good thought of our ſelues, much leſſe can we ſay well, or do wel of our ſelues. And the wiſe man ſaith in the booke of Prouerbes, the iuſt man falleth ſeuen times a day. The moſt tried & approued man Job, feared al his workes. S. John the Baptiſt being ſanctified in his mothers wõbe, & praiſed before hee was borne, being called an Angell, & great before the Lord, filled euen from his birth with the holy Ghoſte, the preparer of the way for our Sauiour Chriſt, and commended of our Sauiour Chriſt, to bee more then a Prophete, and the greateſt that euer was borne of a woman: yet hee plainely graunteth that hee had need to be waſhed of Chriſt, he worthily extolleth & glorifieth his lord & maſter Chriſt, & humbleth him ſelfe as vnworthie to vnbuckle his ſhoes, & giueth all honor and glory to God. So doth S. Paul both oft and euidently confeſſe hym ſelfe, what hee was of him ſelfe, euer giuing (as a moſte faythfull ſeruaunt) al praiſe to his maſter & Sauiour. So doth bleſſed S. John the Euangeliſt in the name of him ſelfe, & of all other holy men (bee they neuer ſo iuſt) make this open confeſſion: if wee ſay wee haue no ſinne, we deceaue our ſelues, & the trueth is not in vs: if we knowledge our ſinnes, God is faithfull & iuſt to forgiue vs our ſinnes, & to cleanſe vs frõ all vnrighteouſnes: if we ſay we haue not ſinned, wee make him a lyer, & his word is not in vs. Wherfore the wyſe man in the booke called Eccleſiaſtes, ma-

Pro. 24.

Luk. 1.

Mat. 3.

1. Io. 1. & 2

Eccle. 7.

keth this true & generall confeſſion. There is not one iuſt man vppon the earth that doth good & ſinneth not. And S. Dauid is aſhamed of his ſinne, but not to confeſſe his ſinne. How oft, how earneſtly & lamentably doth he deſire Gods great mercie for his great offences, & that God ſhould not enter into iudgement with him? And againe, howe well weieth this holy man his ſinnes, when he cõfeſſeth that they be ſo many in number, & ſo hid, and harde to vnderſtande, that it is in manner vnpoſſible to know, vtter or number them? Wherfore he hauing a true, earneſt, & deep contemplation & conſideration of his ſinnes, & yet not comming to the bottome of thẽ, hee maketh ſupplication to God to forgiue him his priuie ſecret hid ſinnes, to the knowledge of the which he cannot attaine vnto. He weigheth rightly his ſinnes from the originall roote, & ſpring head perceiuing inclinations, prouocations, ſtirrings, ſtingings, buddes, braunches, dregges, infections, taſtes, feelings, & ſents, of them to continue in him ſtill. Wherfore he ſaith: marke & behold, I was conceaued in ſinnes: he ſaith not ſinne, but in the plurall number, ſinnes: foraſmuch as out of one (as fountaine) ſpringeth all the reſt. Our Sauiour Chriſt ſaith: there is none good but God, and that wee can doe nothing that is good without him, nor no man can come to the father but by him. He commaundeth vs all to ſay, that wee bee vnprofitable ſeruants, when we haue done all that we can doe. Hee preferreth the penitent Publicane, before the proud, holy, and glorious Phariſey. He calleth him ſelfe a Phiſition, but not to them that bee whole, but to them that be ſicke, & haue need of his ſalue, for

Pſalm. 51.
Pſal. 92.
Pſal. 19.
Pſal. 51.
Mark. 10.
Luke. 18.
Iohn, 15.
Luke. 17,
Luke. 18.
Math. 9,

for they ſore. He teacheth vs in our prayers, to re-
knowledge our ſelues ſinners, and to aſke righte-
ouſnes and deliuerance from all euils, at our hea-
uenly fathers hand. He declareth that the ſinnes of Mat, 12.
our owne heartes, doe defile our owne ſelues. Hee
teacheth that an euill worde or thought deſerueth
condemnation, affirming that wee ſhall giue an Mat. 15.
account for euery idle word. He ſaith, hee came not
to ſaue, but the ſheep that were vtterly loſt and caſt
away. Therefore fewe of the proude, iuſt, learned,
wiſe, perfect, and holy Phariſeyes were ſaued by
him, becauſe they iuſtifyed them ſelues by their
counterfait holineſſe before men. Wherefore (good
people) let vs beware of ſuch hypocriſie, vainglory
and iuſtifying of our ſelues,

The ſecond part of the Sermon of the miſerie of man.

FOraſmuche as the true knowledge of
our ſelues, is very neceſſary to come to
the right knowledge of God: we haue
heard in the laſt reading, howe humbly
all godlie men alwayes haue thought
of themſelues: & ſo to thinke and iudge of them-
ſelues, are taught of God their Creator by hys ho-
ly worde. For of our ſelues wee bee crabtrees that
can bring forth no apples. Wee be of our ſelues of
ſuch earth, as can bring forth but weedes, nettles,
brambles, briers, cockle, and darnell. Our fruites
bee declared in the 5. Chapter to the Galathians.
Wee haue neither Faith, Charitie, Hope, Patience, Galath. 5.
Chaſtitte, nor anie thyng els that good is, but of

God, and therefore these vertues be called there, the fruites of the holy Ghost, & not the fruites of man. Let vs therefore acknowledge our selues before god (as wee bee in deede) miserable and wretched synners. And let vs earnestly repent, and humble our selues heartilie, and cry to God for mercye. Let vs all confesse with mouth and heart, that we be ful of imperfections. Let vs know our owne workes, of what imperfection they bee, and then wee shall not stande foolishly and arrogantly in our owne conceits, nor challenge any part of iustification by our merites or workes. For truly, there be imperfections in our best workes: wee doe not loue God so much as wee are bound to do, with all our heart, minde, and power, wee doe not feare God so much as wee ought to do, we do not pray to God but with great and many imperfections. Wee giue, forgiue, beleeue liue, and hope vnperfectly, we speake thinke, and do vnperfectly: wee fight against the diuel, the world, and the flesh vnperfectly. Let vs therefore not be ashamed to confesse plainely our state of imperfection: yea, let vs not bee ashamed to confesse imperfection, euen in all our owne best workes. Let none of vs bee ashamed to say with holy Saint Peter: I am a sinfull man. Let all vs say with the holie Prophete Dauid: wee haue sinned with our Fathers, wee haue done amisse, & dealt wickedly. Let vs all make open confession with the Prodigall sonne to our father, and say with him, we haue sinned against heauen and before thee (O Father) we are not worthie to bee called thy sonnes. Let vs all say wyth holie Baruch: O Lorde our God, to vs is worthily ascribed shame and confusion, and

Luke. 6.
Psal. 106.
Luke. 15.
Baruch. 2.

to

to thee, righteousnesse: We haue sinned, we haue done wickedlie, we haue behaued our selues vngodly in all thy righteousnesse, Let all vs say with the holy Prophet Daniel: O Lord, righteousnesse belongeth to thee, vnto vs belongeth confusiō. We haue sinned, we haue been naughtie, we haue offēded, wee haue fled from thee, we haue gone backe from all thy precepts & iudgements. So we learne of all good men in holy Scripture to humble our selues: and to exalt, extol, praise, magnifie, and glorifie God. Dan. cl. 9.

Thus we haue heard howe euill wee bee of our selues: howe of our selues, and by our selues wee haue no goodnesse, help, nor saluation: but contrariwyse, sinne, damnation, and death euerlasting: which, if we deepely weigh and consider, we shall the better vnderstand the great mercy of God, and howe our saluation commeth onely by Christe. For in our selues (as of our selues) we fynde nothing wherebye we may be deliuered from this miserable captiuitie, into the which we wer cast through the enuie of the Diuell, by breaking of Gods commaundement in our first parent Adam. Wee are all become vncleane, but wee all are not able to cleanse our selues, nor to make one another of vs clean. We are by nature the childrē of gods wrath, but we are not able to make our selues the childrē and inheritours of Gods glory. We are sheepe that runne astray, but we cannot of our owne power come agayne to the sheepefolde, so great is our imperfection and weakenesse. In our selues therefore may not wee glory, which (of our selues) are nothing but sinfull: neither may we reioyce in anie 1. Cor. 3. Psal. 50. Ephe. 2. 1. Pet. 2.

workes that we doe, which all be so vnperfect and vnpure, that they are not able to stande before the righteous iudgement seat of God, as the holy Prophet Dauid saith: Enter not into iudgement with thy seruant (O Lorde) for no man that liueth shall be found righteous in thy sight. To God therefore must wee flee, or els shall we neuer finde peace, rest and quietnesse of conscience in our heartes. For hee is the father of mercies, & God of all consolation. He is the lord with whō is plenteous redemption, He is the God which of his owne mercy saueth vs and setteth out his charitie and exceedyng loue towardes vs, in that of his owne voluntarie goodnes, when we were perished, he saued vs, & prouided an euerlasting kingdome for vs. And all these heauenly treasures, are giuen vs, not for our owne deserues, merits, or good deedes (which of our selues wee haue none) but of his meere mercy freely. And for whose sake? Truly for Iesus Christes sake, that pure and vndefiled lambe of God. He is that dearly beloued sonne, for whose sake God is fully pacified, satisfied, & set at one with mā. He is the lamb of God which taketh away the sins of the worlde: of whom only it may be truly spoken, that hee did all thynges well, and in his mouth was founde no craft nor subtiltie. None but he alone may say: the Prince of the world came, and in mee hee hath nothing. And hee alone may say also: which of you shall reproue me of any fault? He is the high and euerlasting Priest, which hath offered himself once for all, vpon the aulter of the crosse, and wyth that one oblation, hath made perfect for euermore, them that are sanctifyed. Hee is the alone mediator betweene

Psal. 144.
2. Cor. 1.
Psal. 130.
Iohn. 1.
1. Pet. 2.
Iohn. 1.
Iohn. 8.
Hebr. 8.
1. Iohn. 2.

tweene God and man, which paid our raunſome to God, with his owne blood. and with that hath hee cleanſed vs all from ſin. He is the Phiſitiod which healeth all our diſeaſes. He is that Sautour which ſaueth his people from all their ſinnes. To be ſhort, he is that flowyng and moſt plenteous fountaine, of whoſe fulnes all wee haue receiued. For in him alone, are all the treaſures of the wiſedome and knowledge of God hidden. And in him, and by him haue we from God the father all good things pertaining either to the bodie or to the ſoule. O howe much are we bound to this our heauenly father, for his great mercies, which hee hath ſo plenteouſlie declared vnto vs, in Chriſt Jeſus our Lord and ſautour? What thankes worthie and ſufficient can we giue to him? Let vs all with one accord, burſte out with toyfull voices, euer praiſing and magnifying this Lord of mercie, for his tender kindneſſe ſhewed to vs in his dearely beloued ſonne Jeſus Chriſt our Lord. Mat. 1.

Hitherto haue wee heard what wee are of our ſelues: very ſinfull, wretched and damnable: againe wee haue hearde, howe that of our ſelues, and by our ſelues, we are not able, either to thinke a good thought, or worke a good deede, ſo that wee can finde in our ſelues no hope of ſaluation, but rather whatſoeuer maketh vnto our deſtruction. Againe wee haue hearde the tender kindneſſe and great mercie of God the father towardes vs, and howe beneficiall he is to vs, for Chriſts ſake, without our merites or deſerts, euen of his owne meere mercy and tender goodneſſe. Nowe howe theſe exceeding great mercies of God, ſet abrode in Chriſt

Jeſu

Iesu for vs, bee obteined: and how wee bee deliuered from the captiuitie of sinne, death, and hell, it shall more at large (with Gods helpe) be declared in the next Sermon. In the meane season, yea and at all times, let vs learne to knowe our selues, our frailtie and weakenesse, without any craking or boasting of our owne good deedes and merites. Let vs also knowledge the exceeding mercie of God towards vs, and confesse that as of our selues commeth all euill and damnation, so likewise of him, commeth all goodnesse and saluation, as God himselfe saieth, by the Prophete Oze: O Israel, thy destruction commeth of thy selfe, but in me onlie is thy helpe and comfort. If we thus humblie submit our selues in the sight of God, we may be sure that in the time of his visitation, he will lift vs vp vnto the kingdome of his dearely beloued sonne Christe Iesu our Lord: to whom with the father and the holy Ghost, bee all honour and glory for euer. Amen.

Oze.14.

A ser-

A Sermon of the ſaluation of mankinde, by onely Chriſt our Sauiour, from ſinne and death euerlaſting.

BEcauſe all men be ſinners, and offendours againſt God, & breakers of his law and commaundements, therefore can no man by his owne actes, workes, and deeds (ſeeme they neuer ſo good) be iuſtifyed, and made righteous before God: but euerie man of neceſſitie is conſtrained to ſeeke for an other righteouſnes, or iuſtification to bee receiued at Gods owne handes, that is to ſay, the forgiuenes of his ſinnes and treſpaſſes, in ſuch thinges as he hath offended. And this iuſtification or righteouſnes, which we ſo receiue by Gods mercie, and Chriſtes merites, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full iuſtification. For the more full vnderſtanding hereof, it is our partes and duetie, euer to remember the great mercy of God, howe that (all the worlde beeing wrapped in ſinne, by breaking of the lawe) God ſent hys onely ſonne our Sauiour Chriſte into this worlde, to fulfill the lawe for vs: and by ſhedding of his moſt precious blood, to make a ſacrifice and ſatiſfaction, or (as it may bee called) amendes to his father for our ſinnes, to aſſwage hys wrath and indignation conceiued againſt vs the for ſame. Inſomuch that infantes beeing baptiſed, and dying in their infanſie, are by this ſacrifice waſhed from their ſinnes, brought to Gods fauour, and made his children, and inheritours of hys kingdome of heauen. And they which in acte or deede doe ſinne after their bap-

The efficacy of Chriſtes Paſſion and oblation.

tiſme

tisme, when they turne againe to God vnfainedly, they are likewise washed by this sacrifice from their sinnes, in suche sorte that there remaineth not any spot of sinne, that shalbe imputed to theyr damnation. This is that iustification or righteousnesse, which Saint Paule speaketh of, when he sayeth: no man is iustified by the workes of the
Gala.2. lawe, but freely by fayth in Jesus Christe. And agayne he sayth, we beleeue in Jesu Christ, that we be iustified freely by the faith of Christe, and not by the workes of the law, because that no man shalbe iustified by the workes of the lawe. And although this iustification bee free vnto vs, yet it commeth not so freelie vnto vs, that there is no raunsome payde therefore at all. But here may mans reason bee astonnied, reasoning after this fashion. If a
Obiection. raunsome bee payde for our redemption, then is it not giuen vs freelie: For a prisoner that payeth his raunsome, is not let goe freelie, for if hee goe freely, then hee goeth without raunsome: for what is it els to go freelie, then to be set at libertie without paying of raunsome. This reason is satisfied
An answere by the great wisedome of God, in this misterie of our redempcion, who hath so tempered his iustice and mercie together, that he would neither by hys iustice condemne vs vnto the euerlasting captiuitie of the Diuell, and his prison of hell remedilesse for euer without mercie, nor by his mercie deliuer vs clearely, without iustice, or payment of a iuste raunsome, but with his endlesse mercy hee ioyned his most vpright and equall iustice. His great mercy hee shewed vnto vs, in deliuering vs from our former captiuitie, without requyring of anie raun-

raunsome to be payde, or amendes to bee made vpon our partes, which thing, by vs had bin vnpossible to be done. And where as it lay not in vs, that to doe, he prouided a raunsome for vs, that was, the most precious bodie and blood of hys owne most deare and best beloued sonne Jesu Christ, who (besides this raunsome) fulfilled the lawe, for vs perfectly. And so the iustice of God and his mercy dyd imbrace togeather, & fulfilled the mystery of our redemption. And of this iustice & mercy of God knit togeather, speaketh S. Paule, in the 3. Chapter to the Romanes: all haue offended & haue need of the glory of God, but are iustified freely by his grace by redẽption, which is in Jesu Christ, whõ God hath sent forth to vs, for a reconciler & peace maker thorow faith in his blood, to shew his righteousnesse. Rom. 3.

And in the tenth Chap. Christ is the end of the law vnto righteousnesse, to euery man that beleeueth. Rom. 10.

And in the 8. Chap. that which was impossible by the lawe, in as much as it was weake by the flesshe, God sending his owne sonne, in the similitude of sinfull flesshe, by sinne damned sinne in the flesshe, that the righteousnesse of the law might bee fulfilled in vs, which walke not after the flesh, but after the spirite. Rom. 8.

In these forsaid places, the Apostle toucheth specially three thinges, which must goe together in our iustification. Upon Gods part his great mercy & grace, vpõ Christs part, iustice: that is, the satisfaction of Gods iustice, or the price of our redemption, by the offering of his bodie and shedding of his blood, with fulfilling of the lawe perfectly & throughly: & vpon our part true & liuely faith in the merites of Jesu Christ, which yet is not

Thre things must go together in our iustification.

not ours, but by Gods working in vs. So that in our iustification, is not only Gods mercy & grace, but also his iustice, which the Apostle calleth the iustice of God, & it consisteth in paying our raunsome, and fulfillyng of the lawe, and so the grace of God doth not shut out the iustice of God in our iustificatiō, but only shutteth out the iustice of man, that is to say, the iustice of our workes, as to be merites of deseruing our iustification. And therefore S. Paule declareth here nothing vpon the behalfe of man, concerning his iustification, but onely a true & liuely faith, which neuertheles is the gift of God, & not mans only work without God. And yet that faith doth not shut out repentance, hope, loue, dread, & the feare of God, to be ioyned with faith, in euery man that is iustified: but it shutteth thē out from the office of iustifiyng. So that although they bee all present together in him that is iustified, yet they iustifie not altogether. For the faith also doth not shut out the iustice of our good workes, necessarily to be done afterward of duety towardes God, (for wee are most bounden to serue God, in doyng good deeds, commanded by him in his holy Scripture, all the daies of our life:) But it excludeth thē so, that wee may not doe them to this intent, to bee made good by doing of thē. For all the good workes that we can do bee vnperfect, & therfore not able to deserue our iustification, but our iustification doth come freely by the meere mercy of god, & of so great & free mercy, that wheras all the world was not able of their selues to pay any part towardes their raunsome, it pleased our heauenly father, of his infinite mercy without any our desert or deseruing,

How it is to bee vnderstoode that faith iustifieth without works.

to

to prepare for vs the most precious iewels of Christes body & blood, wherby our raunsome might bee fully paid, the law fulfilled, & his iustice fully satisfied. So that Christ is now the righteousnes of all them that truely do beleeue in him. He for thē paide their raunsome by his death. Hee for them fulfilled the lawe in this life. So that nowe in him, and by him, euery true Christian man may be called a fulfiller of the law, forasmuch as that, which their infirmitie lacketh, Christes iustice hath supplied.

The second part of the Sermon of Saluation.

YE haue hard of whom all men ought to seeke their iustification and righteousnes, and howe also this righteousnesse commeth vnto men by Christes death & merites. Yee heard also how that three thinges are required to the obtayning of our ryghteousnesse: that is Gods mercy, Christes iustice, and a true and a liuely faith, out of the which faith springeth good workes. Also before was declared at large, that no man can bee iustified by his owne good workes, that no man fulfilleth the lawe, accordyng to the full request of the law. And Saint Paule in his Epistle to the Galathians prooueth the same, saying thus: If there had been any lawe giuen, which coulde haue iustified, verily, righteousnesse shoulde haue been by the lawe. And againe hee sayth: if righteousnesse be by the lawe, then Christe dyed in vayne. And agayne hee saith: you that are iustified by the law, Gala. 3.

are

are fallen away from grace. And furthermore, hee writeth to the Ephesians on this wise: By grace are yee saued through faith, and that not of your selues, for it is the gift of God, and not of workes, least any man should glory. And to be short the sum of all Paules disputation, is this: that if iustice come of workes, then it commeth not of grace: and if it come of grace, then it commeth not of workes.

Ephe.2.

Act.10.

And to this ende tendeth all the Prophetes, as S. Peter saith in the tenth of the Actes. Of Christ, all the Prophetes (sayth saint Peter) doe witnes, that through his name all they that beleeue in him, shal receiue the remissiō of sinnes. And after this wise, to bee iustified onely by his true and liuely fayth in Christe, speaketh all the olde and auncient auc-thours both Grækes & Latines. Of whom I wyll specially rehearse three: Hyllarie, Basill, and Ambrose. S. Hillarie sayth these wordes plainely in the 9. Canon vpon Matthew: Faith onely iustifieth. And Saynt Basill a Græke authour, writeth thus. This is a perfect and a whole reioysing in God, when a man auaunceth not him selfe for his owne righteousnesse, but knowledgeth himselfe to lacke true iustice and righteousnesse, and to bee iustifyed by the onely fayth in Christe. And Paule (sayth he) doeth glory in the contempt of his owne righteousnesse, and that hee looketh for the righteousnesse of God, by fayth.

Faith only iustifieth, is the doctrine of the olde doctors.

Philip.3.

These be the very wordes of Saint Basill. And Saint Ambrose a Latine auchour saieth these wordes. This is the ordinaunce of God, that wee which beleeue in Christe, shoulde be saued without workes, by fayth onely, freely receyuing remission

of

of his sinnes. Consyder diligently these wordes: without workes, by fayth onely, freely we receiue remission of our sinnes. What can bee spoken more plainely, then to say: that freelye, without workes, by fayth onely, we obtaine remission of our sinnes, These and other lyke sentences, that we be iustified by faith onely, freelye, and without workes, we doo reade oft tymes in the moste best and auncient wryters. As beside Hyllarye, Basill, and saint Ambrose, before rehearsed: we reade the same in Origen, Saint Chrisostome, saint Cipriane, Saint Augustine, Prosper, Oecumenius, Procius, Bernardus, Anselme, and many other authors, Greke and Latin. Neuertheless, this sentence: that we be iustified by faith only, is not so meant of them, that the sayde iustifying faith is alone in manne, without true repentaunce, hope, charitie, dread, and the feare of god, at anie time and season. Nor when they saye, that we be iustifyed freely, they meane not that we should or might afterwarde be idle, and that nothing should bee requyred on our partes afterwarde: Neyther they meane not so to be iustified without our good workes, that we should dw no gwd workes at all, lyke as shalbe more expressed at large hereafter.

Faith alone. how it is to be vnderstand.

But this saying, that we be iustified by faith only frely, and without workes, is spoken for to take away clerely all merite of our workes, as being vnable to deserue our iustification at Gods handes, and thereby most plainly to expresse the weke nesse of man, and the goodnesse of God, the great infirmitie of our selues, and the might and power

of God, the imperfectnes of our owne workes, and the most aboundaunt grace of our sauiour Christ. And therfore wholy to ascribe the merite and deseruing of our iustification, vnto Christ onely, and his most precious blood shedinge. This faith the holy scripture teacheth: this is the stronge rocke & foundation of Christian religion, this doctrine all olde and auncient authours of Christs church do approue, this doctrin aduanceth and setteth forth the true glorye of Christ, and beateth downe the vaine glorie of man: this, whosoeuer denyeth, is not to be coumpted for a Christian man, not for a setter forth of Christes glory, but for an aduersary to Christ and hys Gospell, and for a setter forth of mens vaine glory. And although this doctrine be neuer so true, (as it is most true in deede) that we bee iustified freely, without all merite of our owne good workes) as S. Paule doth expresse it) and freely, by this liuely and perfect fayth in Christ onely as th'auncient authours vse to speake it:) yet this true doctrine must bee also truely vnderstood, and most plainely delared, least carnall men should take vniustly occasion thereby to liue carnally, after the appetite and will of the worlde, the flesh, and the deuill. And because no man shoulde erre, by mistaking of this doctrine, I shal plainely and shortly so declare the right vnderstanding of the same, that no man shall iustly thynke, that he may therby take any occasion of carnal liberty, to folowe the desires of the flesh, or that therby, any kynde of sinne shalbe committed, or anie vngodly liuing the more vsed.

The profit of the doctrine of faith onely iustifieth.

What they be that impugne the doctrine of faith only iustifieth.

A declaratiō of this doctrine: faith without workes iustifieth.

First you shall vnderstande, that in our iustifycation

cation by Christe, it is not all one thing, the office of God vnto man, and the office of man vnto God. Iustification is not the office of man, but of God: for man can not, making himself righteous by his owne workes, neyther in part, nor in the whole, for that were the greatest arrogãcy and presumption of man, that Antichrist coulde set vp agaynst GOD, to affirme that a man might by his owne workes, take away and purge his owne sinnes, and so iustifie himselfe. But in iustification is the office of God onely, and is not a thinge, which wee render vnto him, but which we receiue of him, not which we giue to him, but which we take of him, by his frée mercy, and by the onely merites of his most derely beloued sonne, our onely redemer, Sauiour and iustifier, Iesus Christ. So that the true vnderstãding of this doctrine: we be iustified frely by faith without workes, or that we be iustified by faith in Christ only, is not, that this our owne acte, to beleue in Christ, or this our faith in Christ which is within vs, doth iustifie vs, and deserue our iustification vnto vs (for that were to coumpte our selues to bée iustified by some act or vertue that is within our selues:) but the true vnderstanding & meaning thereof, is, that although we heare Gods worde, and beleue it, although we haue faith, hope, charitie, repentaunce, dread, and feare of GOD within vs, and dw neuer so many good workes thereunto: yet we must renounce the merite of all our sayd vertues, of faith, hope, charitie, and all our other vertues and good dædes, which we eyther haue done, shall dw, or can dw, as things that be farre to weake and insufficient

Iustification is the office of God only.

and vnperfect, to deserue remission of our synnes, and our iustification, and therfore we must trust only in Gods mercy, and that sacrifice which our high priest, and sauiour Christ Jesus the sonne of God, once offered for vs vpon the crosse, to obtaine thereby Gods grace, and remission, aswell of our original sinne in Baptisme, as of all actual sinne committed by vs after our Baptisme, if we truely repent and turne vnfainedly to him againe. So that as saint John Baptist, although he were neuer so vertuous and godly, a man, yet in this matter of forgiuing of sinne, he did put the people frō him, and appoynted them vnto Christ, sayinge thus vnto them: Beholde, yonder is the Lambe of God which taketh away the sinnes of the world: Euē so, as great and as godly a vertue as the liuely faith is, yet it putteth vs from it self, and remitteth or appointeth vs vnto Christ, for to haue onely by him remission of our sinnes, or iustification. So that our fayth in Christ (as it were) saith vnto vs thus: it is not I that take away your sinnes but it is Christ only, and to him onely, I sende you for that purpose, forsaking therein all your good vertues, wordes, thoughtes, and workes, and onely putting your trust in Christ.

John. 1.

(:.:)

The third part of the Sermon of Saluation.

IT hath bene manifestly declared vnto you, that no man can fulfill the law of God, and therfore by the lawe all men are condemned, whereupon it folowed necessarilye, that some other thinge should be required for our saluatiō, then the lawe: and that is, a true and liuely fayth in Christ, bringinge foorth good workes, and a lyfe accordinge to Gods commaundementes. And also you heard the auncient authours mindes of this saying, fayth in Christ onely iustifieth man, so plainly declared, that you sæ, that ỳ very true meaning of this proposition or saying: We bee iustified by faith in Christ onely, (according to the meaning of the olde auncient authours) is this, wee put our faith in Christ, that we be iustifyed by him onely, that we bee iustified by Gods free mercy, and the merites of our sauiour Christ only, and by no vertue or good worke of our owne, that is in vs, or that we can be able to haue, or to do, for to deserue the same: Christ himselfe onely beinge the cause meritorious thereof.

Here you perceiue many wordes to bee vsed, to auoyde contention in wordes with them that delight to braule about woordes, and also to shewe the true meaning, to auoide euiltaking and misvnderstanding, and yet peraduenture al will not serue with them, that be contencious: but contenders wyll euer forge matter of contention, euen when they haue none occasion therto. Notwith-

standing, such be the lesse to be passed vpon, so that the rest may profite, which will be more desyrous to know the truth then (whē it is plaine enough) to contende about it, and with contentious and captious cauillation, to obscure and darken it.

Trueth it is, that our owne woorkes do not iustifye vs, to speake properlye of our iustification: (that is to saye) our woorkes do not merite or deserue remission of our sinnes, and make vs of vniust, iuste before God: but God of his mere mercye, through the onelye merites and deseruinges of his sonne Iesus Christ, doth iustifie vs. Neuerthelesse, because fayth dooth directly sende vs to Christ for remission of our sinnes, and that by fayth giuen vs of god, we embrace the promise of gods mercye, and of the remission of our synnes, (which thinge none other of our vertues or woorkes properly doth) therfore scripture vseth to say, that faith without woorkes dooth iustifye. And forasmuch, that it is all one sentence in effecte to saye: fayth without woorkes, and only faith dooth iustifie vs: therfore the old auncient fathers of the Church, from time to tyme, haue vttred our iustification with this speech. Only faith iustifieth vs: meaning none other thing, then saint Paule meante, when he sayde: Fayth without woorkes iustifieth vs. And because all this is brought to passe through the only merites and deseruings of our Sauiour Christ, and not though our merites, or through the merite of any vertue that we haue within vs, or of anye woorke that commeth frō vs: Therfore, in that respect of merite and desruing, we forsake (as it were) altogether again,

fayth

faith, workes, and al other vertues. For our owne imperfection is great, through the corruption of originall ſinne, that al is imperfect that is within vs: fayth, charitie, hope, dread thoughtes, wordes and workes, and therefore not apte to merite and deſerue any parte of our iuſtification for vs. And this fourm of ſpeaking vſe we in the humbling of our ſelues to God, and to giue all the glory to our ſauior Chriſt, which is beſt worthy to haue it.

Here you haue heard the office of God in our iuſtification, and how we receiue it of him freely, by his mercy, without our deſerts, through true and lyuely fayth. Nowe you ſhall heare the office and duetie of a Chriſtian man vnto GOD, what we ought on our parte to render vnto god againe, for his great mercy and goodneſſe. Our office is, not to paſſe the time of this preſent life vnfruitefullye and idlely, after that wee are baptiſed or iuſtifyed, not caring howe fewe good workes we do, to the glorye of god, and profite of our neighbours: much leſſe is it our office, after that wee bee once made Chriſtes members, to liue contrarye to the ſame, making of our ſelues members of ỹ Deuyll, walking after his intiſementes, & after the ſuggeſtions of the worlde and the fleſhe, whereby wee knowe that we do ſerue the worlde and the deuil, and not god. For that faith which bringeth forth (without repentaunce) eyther euill workes, or no good workes, is not a right, pure and liuely faith, but a dead deuiliſh, counterfait, and fained fayth, as ſaint Paule and ſaint James call it. For euen the deuilles knowe and beleeue that Chriſt was borne of a virgin, that he faſted fortye dayes and

They that preache faith only iuſtifieth do not tech carnal lybertie, or that wee ſhould doo no good workes.

The deuils haue faith, but not the true faith.

forty nightes, without meate and drinke, that hee wrought al kinde of miracles, declaring himselfe very God: They beleue also, that Christ for our sakes suffered most paynefull death, to redeeme vs from euerlasting death, and that he rose againe from death the thyrd day: they beleeue that he ascended into heauen, & that he sitteth on the right hand of the father, & at the last ende of this world, shal come again and iudge both the quick and the dead. These articles of our fayth, the deuilles beleeue. and so they beleue all thinges that be wrytten in the new and olde Testament to be true: and yet for al this faith, they be but deuils, remaining still in theyr damnable estate, lackinge the verie true Christian fayth. For the right and true Christian fayth is, not onely to beleue that holy scripture, & al the foresaid articles of our faith are true, but also to haue a sure trust and cõfidence in gods mercifull promises, to be saued from euerlasting damnation by Christ: wherof doth folow a louing hart, to obey his commaundements. And this true Christian fayth neyther any deuyll hath, nor yet any man, which in the outward profession of his mouth, and in his outward receiuing of the sacramentes, in cumming to the church, & in al other outward apperaunces, seemeth to be a Christian man, and yet in his liuing and deedes, sheweth ꝑ contrary. For howe can a man haue this true fayth, this sure trust and confidence in God, that by the merites of Christ his sinnes bee forgiuen, and he reconciled to the fauour of God, and to bee partaker of the kingdome of heauen by Christe, when he liueth vngodly, and denieth Christ in his deedes?

What is the true and iustifying fayth.

They that continue in euill liuing haue not true fayth.

deeds? Surely, no ſuch vngoldy manne can haue this faith & truſt in God. For as they know Chriſt to be the onely ſauiour of the world, ſo they know alſo, that wicked men ſhal not enioy the kingdom of God. They know, that god hateth vnrighteouſ nes, that he will deſtroy all thoſe that ſpeake vn- Pſalm.5. truely, that thoſe that haue done good workes, (which cannot bee doone without a liuely faith in Chriſte) ſhall come forth into the reſurrection of lyfe, and thoſe that haue don euil, ſhal come vnto reſurrection of iudgement: very wel they know al ſo, that to them that be contencious, and to them that wil not be obedient vnto the trueth, but will obey vnrighteouſnes, ſhall come indignacion, wrath, and affliction &c. Therfore to conclude, cō ſidering the infinite benefits of God, ſhewed and giuen vnto vs, mercifully with out our deſertes, who hath not onely created vs of nothing, and from a peece of vile claye, of his infynite goodnes hath exalted vs (as touching our ſoule) vnto hys owne ſimilitude and likenes: but alſo, wheras we were condemned to hel & death euerlaſting, hath giuen his owne natural ſonne, being god eternal, immortall, and equal vnto himſelfe in power and glory, to be incarnated, & to take our mortall na- ture vpon hym, with the infirmities of the ſame, and in the ſame nature, to ſuffer moſt ſhamefull and paineful death for our offences, to thintent to iuſtifie vs, and to reſtore vs to life euerlaſtinge: ſo making vs alſo his dere beloued children, brethren vnto his onely ſonne our ſauiour Chriſt, and in- heritours for euer with him, of his eternall king- dome of heauen.

These great and mercifull benefites of God (if they be wel cõsidered) do neither minister vnto vs occasion to be idle, and to liue without doing any good workes, neither yet stirreth vs by any meanes, to do euil thinges: but contrariwise, if we be not desperate persones, and our heartes harder then stones, they moue vs to render our selues vnto GOD wholy with all our will, heartes, might and power, to serue him in al good deeds, obaying his commaundementes during our liues, to seeke in al thinges his glory and honour, not our sensuall pleasures and vainglory, euer more dreding willingly to offende such a mercifull God and louing redemer, in word, thought or deede. And the said benefites of God depely considered, moue vs for his sake also, to bee euer readye to giue our selues to our neighbours, and asmuche as lyeth in vs to studie with all our endeuour, to do good to euery man. These be the fruites of the true fayth, to do good (asmuche as lieth in vs) to euery man. And aboue all thinges, and in all thinges, to aduaunce the glory of GOD, of whom onely wee haue our sanctification, iustification, saluation, and redemtion. To whom bee euer glorie, prayse and honour, world without ende. Amen.

A ſhort declaration of the true, liuelie and Chriſtian fayth.

THe fyrſt comming vnto GOD, (good Chriſtian people) is thrꝛough faith whereby, (as it is declared in the laſt Sermon) we be iuſtified befoꝛe God. And leſt any man ſhould bee deceiued foꝛ lacke of ryght vnderſtandinge thereof, it is diligently to bee noted, that fayth is taken in the ſcripture, two maner of waies. There is one faith which in ſcripture is called a dead fayth, whiche bꝛingeth foꝛth no good woꝛkes, but is idle, barraine, and vnfruitfull. And this fayth, by the holy Apoſtle S. Iames, is compared to the fayth of deuilles, which beleeue God to bee true and iuſt, and tremble foꝛ feare, yet they do nothinge well, but all euyll. And ſuche a manner of fayth haue the wicked and naughtie Chriſtian people, which confeſſe GOD (as S. Paule ſayeth) in their mouth but denie him in theyꝛ dædes, being abhominable, and without the right fayth, and to all good woꝛkes repꝛouable. And this faith is a perſwaſion and beleefe in mannes heart: whereby he knoweth that there is a GOD, and agreeth vnto all truth of Gods moſt holye wooꝛde, conteyned in holy Scripture. So that it conſiſteth onely in beleuing in the woꝛde of GOD, that it is true. And this is not pꝛoperly called fayth: But as he that readeth Ceſars Commentaries, beleeuing the ſame to be true, hath therby a knowledge of Ceſars lyfe, and notable actes, becauſe he beleeueth the Hiſtoꝛy of Ceſar: yet it is not pꝛoperly ſayed that he beleueth iu Ceſar, of whom he loketh foꝛ

Faith.

A dead fayth.

Iames, 2.

Titus. 1.

no

no helpe, nor benefite. Euen so, he that beleeueth that all that is spoken of GOD in the Byble, is true, and yet liueth so vngodlye that he cannot looke to enioy the promyses and benefites of God, although it may bee sayd, that suche a man hath a faith and beleefe to the wordes of GOD: yet it is not properly sayd, that he beleeueth in GOD, or hath such a faith and trust in God, whereby he may surely loke for grace, mercy & euerlasting life at Gods hand, but rather for indignacion and punishment, according to the merytes of his wicked lyfe. For as it is wrytten in a booke, entituled to be of Didimus Alexandrinus: for asmuch as faith without workes is dead, it is not nowe faith, as a dead man is not a man. This dead fayth therfore is not the sure and substanciall fayth, which saueth sinners. Another fayth there is in scripture, which is not (as the foresayd faith) idle, vnfruitful, & dead, but worketh by charitie (as S. Paule declareth) Gal. v. which, as the other vaine faith is called a dead faith, so may this be called a quick or liuely faith. And this is not onely the common beleefe of the Articles of our fayth, but it is also a sure trust and confidence of the mercy of God, through our Lorde Jesus Christ, and a stedfast hope of all good thinges to bee receyued at Gods hand: and that although we, through infirmitie, or temptation of the ghostly enemie, do fall from him by sinne, yet if we returne againe vnto him by true repentaunce, that he will forgiue and forget our offences, for his sonnes sake our Sauiour Jesus Christ, and will make vs inheritours with him, of his euerlastinge kyngdome, and that in the

A liuely fayth.

Gala. 5.

the meane time, vntyll that kyngdome come, hæ will be our protectour and defendour in all perils and daungers, whatsoeuer do chaunce, and that, though sometime he doth send vs sharpe aduersitie, yet that euermore he wilbe a louing father vnto vs, correcting vs for our sinne, but not withdrawinge his mercy finally from vs, if wee trust in him, and commit our selues wholy vnto hym, hange onely vppon hym, and call vppon hym, ready to obey and serue hym, this is the true, lyuely, and vnfayned Christian faith, and is not in the mouth and outward profession onely: but it liueth, and stirreth inwardlye in the heart. And this fayth is not without hope and trust in God, nor without the loue of GOD and of our neighbours, nor without the feare of God, nor without the desire to hære Gods worde, and to folowe the same in eschewinge euill, and doing gladly all good workes.

This fayth, (as S. Paule describeth it) is the sure ground & foundation of the benefites which we ought to loke for and trust to receiue of God, a certificat and sure loking for them, although they yet sensibly appeare not vnto vs. And after he saieth: he that commeth to god, must belæue, both ý he is, and that he is a merciful rewarder of wel doers. And nothing commendeth good men vnto god so much, as this assured faith and trust in him. Of this faith thræ thinges are specially to be noted.

Hebr, 11.

Fyrst, that this fayth doth not lye dead in the heart, but is liuely and fruitfull in bringing forth good workes.

Three thinges are to be noted of faith.

Seconde, that without it, can no good workes bee

be done, that shalbe acceptable & pleasaunt to god.

Thyrde, what maner of good workes they bee, that this faith doth bring forth.

Faith is ful of good workes.

For the first, as the light cannot be hid, but will shew forth it selfe, at one place or other. So a true faith cannot be kept secrete, but when occasion is offered, it will breake out, and shew it selfe by good workes. And as the liuinge body of man euer exercisoth suche thinges as belongeth to a naturall and liuing body, for nourishment & preseruation of the same, as it hath neede, opportunitie, & occasion: euen so the soule, that hath a liuely faith in it, wil be doing alway some good worke, which shal declare that it is liuing, and will not be vnoccupied. Therfore, when men heare in the scriptures, so high commendations of fayth, that it maketh vs to please god, to liue with god, & to be the children of god: if then they phantasy, that they be set at liberty from doing al good workes, and may liue as they lust, they trifle with God, and deceiue themselues. And it is a manifest token that they be far from hauing the true and liuely faith, & also farre from knowledg what true faith meaneth. For the very true and liuely christian faith is, not onely to beleue all thinges of God, which are conteyned in holy scripture: but also, is an earnest truste and confidence in God, that he doth regarde vs, and that he is carefull ouer vs, as the father is ouer the chylde whom he doth loue, and that he will be mercifull vnto vs, for his onlye sonnes sake, and that we haue our sauiour Christ, our perpetuall aduocat & priest, in whose only merites, oblation & suffering,

ſuffering, we do truſt that our offences be contynually waſhed and purged, whenſoeuer we (repenting truely) do returne to him with our whole heart, ſtedfaſtly determininge with our ſelues, through his grace, to obey & ſerue him, in kepinge his commaundements, and neuer to turne backe againe to ſinne. Suche is the true fayth that the ſcripture doth ſo much commende, the whiche when it ſeeth and conſidereth what god hath don for vs, is alſo moued through continuall aſſiſtance of the ſpirit of God, to ſerue and pleaſe him, to kepe his fauour, to feare hys diſpleaſure, to continue his obedient chyldren, ſhewing thankefulneſſe againe, by obſeruinge or keeping his commaundementes, and that freely, for true loue cheefely, and not for dread of puniſhment, or loue of tẽporall reward: conſidering how clerely, without our deſeruings, we haue receiued his mercy & pardon frely

This true faith will ſhewe forth it ſelfe, and can not long be idle. For as it is written. The iuſt man doth lyue by his fayth. He neyther ſlepeth nor is idle, when hæ ſhould wake and be well occupied. And god by the Prophet Jeremy ſaith: that he is a happy and bleſſed man, which hath fayth and confidence in God. For he is lyke a tree ſet by the water ſide, that ſpredeth his rootes abrod toward the moyſture, and feareth not heate when it commeth: his leafe will be grene, and wil not ceaſe to bring for his fruite: Euen ſo, faythful men (puttinge away all feare of aduerſitie) will ſhewe forth the fruite of their good workes, as occaſion is offered to dw them. Abacuc, 2. Ier, 17.

The

The ſecond part of the Sermon of Faith.

YE haue hearde in the fyrſt part of this Sermon, that there be two kindes of fayth: And dead & an vnfruitful faith, and a faith liuely that worketh by charitie. The fyrſt to be profitable, the ſeconde neceſſarye for the obtaining of our ſaluation: the which fayth hath charitie alwayes ioyned vnto it, and is fruitfull, bringing foorth all good workes. Now as concerning the ſame matter, you ſhal heare what followeth. The wiſe man ſaith: He that beleueth in God, will hearken vnto his commaundementes. Eccl. 32. For if we do not ſhew our ſelues faithful in our conuerſation, the faith whiche we pretend to haue, is but a fained faith: becauſe the true Chriſtiã faith is manifeſtly ſhewed by good liuing, and not by woordes onely: as S. Auguſtine ſaith. Good liuing cannot be ſeperated from true faith, which worketh by loue. *Libro de fide et operibus. Cap. 2.* And Saint Chryſoſtome ſaith: Faith of it ſelfe is ful of good workes, aſſone as a man doth beleue, he ſhal be garniſhed with them. Howe plentifully this faith is of good workes, and howe it maketh the worke of one man more acceptable to God then of another: S. Paule teacheth at large in the xi. chapiter to the Hebrewes, ſaying that faith made the oblation of Abel, better then the oblation of Cain. Hebr. 11, Gene. 4. This made Noe to builde the Arke. Gene, 6. This made Abraham to forſake his coũtrey and all his freends and to go into a farre countrey, there to dwell among ſtraungers. Ecclo, 44. So dyd alſo Iſaac and Iacob, depending or hanging onely of the helpe and truſt that they had in God. Gene, 11. And when they came to the

countrey

countrie, which God promised them, they woulde builde no cities, townes, nor houses, but liued like straungers in Tents, that myght euery day be remoued. Their trust was so much in God, that they set but litle by any worldly thing, for that God had prepared for thē better dwelling places in heauen, of his own foundatiō & building. This faith made Abraham readie at Gods commandement, to offer his owne sonne and heire Isaac, whom he loued so well, and by whom he was promised to haue innumerable issue: among the which, one shoulde bee borne, in whom all nations should bee blessed: trusting so much in God, that though hee were slayne, yet that God was able by his omnipotent power, to raise him from death, and performe his promise. He mistrusted not the promise of God, although vnto his reason, euery thing seemed cōtrary. He beleeued verily ỹ God would not forsake him in dearth & famine that was in the countrie. And in all other daungers that he was brought vnto, hee trusted euer that God would bee his God, & his protector & defender, whatsoeuer he saw to the contrary. This faith wrought so in the heart of Moses, that hee refused to bee taken for king Pharao his daughters sonne, & to haue great inheritance in Egypt: thinking it better with the people of God to haue affliction & sorow, then with naughtie men, in sinne to liue pleasauntly for a time. By faith, hee cared not for the threatning of king Pharao, for his trust was so in God, that he passed not of the felicitie of this world, but looked for the reward to come in heauen, setting his heart vpon the inuisible God, as if hee had seen him euer present before his eyes. By faith

Gen. 22. Ecclc. 13.

Exod. 2.

Exod.14. Ioſua.6. the childzen of Iſrael paſſed thzough the red Sea. By faith the walles of Jerico fell downe without ſtroke, and many other wonderfull myzacles haue bæn wzought. In al gwd men that heretofoze haue bæne, faith hath bzought fwzth their gwd wozkes, and obteined the pzomiſes of God.

Dan.6. Dan.3. Faith hath ſtopped the Lions mouthes: fayth hath quenched the fozce of fyze: faith hath eſcaped the ſwozdes edges: Faith hath giuen weake men ſtrength, victozie in battaile, ouerthzowen the armies of infidels, raiſed the dead to life: faith hath made gwd men to take aduerſitie in gwd part, ſom haue bæne mocked and whipped, bounde and caſt in pziſon, ſome haue loſt all their gwds and liued in great pouerty. Some haue wandzed in moũtains, hils, and wildernes, ſome haue bæn racked, ſome ſlaine, ſome ſtoned, ſome ſawen, ſome rent in pæces ſome headed, ſome bzent without mercy, & would not be deliuered, becauſe they lwked to riſe againe to a better ſtate.

All theſe fathers, martyzs, and other holy men, (whom S. Paul ſpake of) had their faith ſurely fixed in God, when all the wozld was againſt them. They did not only know God to be the lozd, maker and gouernour of all men in the wozlde, but alſo they had a ſpeciall confidence & truſt, that he was & would be their god, their comfozter, aider, helper, maintainer, & defender. This is the Chriſtiã faith, which theſe holy men had, & we alſo ought to haue. And although they were not named Chriſtian mẽ, yet was it a Chriſtian faith that they had, foz they lwked foz all the benefites of God the father, thorowe the merites of his ſonne Jeſu Chriſte, as wæ nowe

now doe. This difference is betweæn them and vs: for they looked when Christ should come, and we be in the time when hee is come. Therefore saieth S. Augustine: the time is altered and changed, but not the faith. For wee haue both one faith in one Christ. The same holy ghost also that we haue, had they, sayeth S. Paule. For as the holy Ghost doth teach vs to trust in God, & to call vpon him as our father: so did he teach them to say, (as it is written) Thou Lord, art our father & redæmer, & thy name is without beginning, and euerlasting. God gaue them then grace to bee his children, as hæ doth vs nowe. But now by the comming of our Sauiour Christe, wæ haue receiued more aboundantly the spirite of God in our hearts, wherby we may conceiue a greater faith and surer trust, then many of them had. But in effect they and wee be all one: we haue the same faith that they had in God, and they the same that we haue. And S. Paule so much extolleth their faith, because we shuld no lesse, but rather more giue our selues wholy vnto Christ, both in profession & liuing nowe when Christe is come, then the old fathers did before his cõming. And by all the declaratiõ of S. Paul, it is euident, that the true, liuely, & Christian faith, is no dead, vaine, or vnfruitfull thing, but a thing of perfect vertue, of wonderfull operation or working and strength, bringing forth al good motions and good workes. All holy scripture agreably beareth witnes, that a true liuely faith in Christe, doth bring forth good workes, & therfore euery man must examine & trie hymselfe diligentlie to know whether he haue the same true liuely faith in his heart vnfeygnedlie, or

In Iohn. tra. 45.

1. Cor. 4.

Esay. 43.

not, whiche hæ ſhall knowe by the fruites thereof. Manie that profeſſed the faith of Chriſte: were in this error, that they thought they knewe God and beleæued in him, when in their life they declared
1.Iohn.2. the contrarie: which error, S. Iohn in his firſt Epiſtle confuting, writeth on this wiſe: Hereby wæ are certified that we know God, if we obſerue his commandements. He ſaith that he knoweth God, &
1.Iohn.2. obſerueth not his commaundements, is a lier, and the truth is not in him. And again he ſaith, whoſoeuer ſinneth, doth not ſæ God, nor know him: let no
1.Iohn.3. man deceiue you, welbeloued children. And moreouer he ſaith: hereby wæ know that we be of the truth, & ſo we ſhal perſwade our harts before him. For if our owne hearts reproue vs, God is aboue
1.Iohn 3. our hearts, & knoweth all thinges. Welbeloued: if our heartes reprowue vs not, then haue wee confidence in God, and ſhal haue of him whatſoeuer we aſke, becauſe wæ kæpe his commandements and
1.Iohn.5. doe thoſe thinges that pleaſe him. And yet further hæ ſaith: Euery man that beleæueth that Jeſus is Chriſt, is borne of God: & we know ỹ whatſoeuer is borne of God, doth not ſinne, but the generation of God purgeth him, and the Diuell doth not touch
1 Iohn.5. him. And finally hee concludeth, and ſheweth the cauſe why hæ wrote this Epiſtle, ſaying: for this cauſe haue I thus written vnto you, that you may know that yæ haue euerlaſting life, which doe be-
3.Iohn.1. leæue in the ſonne of God. And in his 3. Epiſtle, hæ confirmeth the whole matter of faith and workes in fe we words, ſaying: he that doth wel, is of God: and hee that doth euil, knoweth not God. And S. Iohn ſaith: that as the liuely knowledge, and faith

of

of God bringeth forth good workes: so saith he likewise of hope and charitie, that they cannot stande with euill liuing. Of hope hee writeth thus: wee know that when God shal appeare, we shalbe like vnto him, for wee shall see him, euen as he is. And whosoeuer hath this hope in him, doth purifie him selfe, like as God is pure. And of Charitie he saith these wordes: he that doth keep Gods word or commandement, in him is truly the perfect loue of god. And again he saith, this is the loue of God, that we should keep his commandements. And Saint John wrote not this as a subtile saying deuised of his owne phantasie, but as a most certaine & necessarie truth, taught vnto him by Christ himselfe: the eternall and infallible veritie, who in many places doth most clearely affirme, that faith, hope, & charitie, cannot consist or stand without good and godlie workes. Of faith he saith: Hee that beleeueth in the sonne, hath euerlasting life, but hee that beleeueth not in the sonne, shall not see that life, but ỹ wrath of God remaineth vpon him. And the same he confirmeth with a double oth, saying: forsooth and forsooth, I say vnto you, he that beleeueth in mee, hath euerlasting life. Now, forasmuch as he ỹ beleeueth in Christ, hath euerlasting life, it must needs consequently follow, that he ỹ hath this faith, must haue also good works, & be studious to obserue gods cõmandements obediently. For to them that haue euill workes, and lead their life in disobedience and transgressiõ or breaking of gods commandements without repentance, perteineth not to euerlasting lyfe, but to euerlasting death, as Christe himselfe saieth: They that doe well, shall goe into life eternall,

1. Iohn. 3.

1. Iohn. 2.

1. Iohn. 5.

Iohn 3.

1. Iohn. 5.

Iohn. 6.

Mat. 25.

nall, but they that doe euill shall goe into the euer-
Apoc.21. lasting fire. And againe he saith: I am the first let-
ter and last, the beginning and the ending. To him
that is a thirst, I will giue of the well of the water
of life freely. He that hath the victory, shall haue all
things, & I will be his God, & he shal be my sonne:
But they that bee fearfull, mistrusting God & lac-
king faith, they that bee cursed people and murde-
rers, and fornicators, and sorcerers, and idolaters,
and all liers, shall haue their portion in the lake
that burneth with fyre and brimstone, which is the
Charitie bringeth forth good workes. second death. And as Christ vndoubtedly affirmeth
that true faith bringeth forth good workes: so doth
hee say likewise of Charitie. Whosoeuer hath my
commandements and keepeth them, that is he that
Iohn.14. loueth me. And after he saith: Hee that loueth mee
will kæp my word, & he that loueth me not, kæpeth
not my wordes. And as the loue of God is tryed by
good workes, so is the feare of God also, as the wise
Eccle.1. man saith: the dread of God putteth away sin. And
Eccle.15. also he saith: he that feareth god will do good works.

The third part of the Sermon of faith.

YOu haue heard in the seconde part of
this Sermon, that no man shoulde
thinke that hæ hath that liuely faith
which scripture cõmandeth, when he
liueth not obediently to Gods lawes.
For all good workes spring out of
that faith. And also it hath bæn declared vnto you
by examples, that faith maketh men stedfast, quiet,

and

and patient in all affliction. Now as concerning the same matter, you shall heare what foloweth. A man may soone deceiue himselfe, and thinke in his owne phantasie, that he by faith knoweth God, loueth him, feareth him, and belongeth to him, when in very dæd hee doth nothing lesse. For the tryall of all these things is a very godly & christian life. Hee that feeleth his heart set to seeke Gods honor, and studieth to know the will and commandements of God, and to frame himselfe thereunto, & leadeth not his life after the desire of his own flesh, to serue the Diuell by sinne: but setteth his minde to serue god. For Gods owne sake, and for his sake also to loue al his neighbors, whether they be friends or aduersaries, doing good to euery man (as opportunitie serueth) & willingly hurting no man: such a man may well reioice in God, perceiuing by the trade of his life, that he vnfeignedly hath the right knowledge of God, a liuely faith, a stedfast hope, a true and vnfeigned loue and feare of God. But he that casteth away the yoke of Gods commandements from his necke, and giueth himselfe to liue without true repentance, after his owne sensuall minde and pleasure, not regarding to know gods word, and much lesse to liue according thereunto: such a man clærly deceiueth himselfe, and sæth not his own heart if he thinketh that hee either knoweth God, loueth him, feareth him, or trusteth in him. Some peraduẽture phantasie in themselues that they belong to God, although they liue in sin, & so they come to ỹ Church and shew themselues as Gods deare children: But S. John saith plainely, if we say that we haue any company with God, and walke in darknes, we doe 1. Iohn. 1.

lie. Other do vainly think that they know and loue
1.Iohn.2. God, although they passe not of the cõmandemẽts, But S. Iohn saith clærely: he that saith, I knowe God, and kæpeth not his comandements, he is a liær. Some falsly perswade thẽselues, that they loue God, when they hate their neighbours. But Saint
1.Iohn.4. John saith manifestly: if any man say I loue God,
1. Ioh.2. and yet hateth his brother, he is a lyer. He that sateth he is in the light, & hateth his brother, he is stil in darknes. He that loueth his brother dwelleth in in the light, but he ỹ hateth his brother, is in dark-
2.Ioh.2. nesse, and walketh in darknesse, and knoweth not whither hee goeth: For darknes hath blinded his eies. And moreouer he saith: hereby we manifestly know the children of god, from the children of the Diuel: he that doth not righteously is not the child of God, nor he that hateth his brother.

Deceiue not your selues therefore, thinking that you haue faith in God, or that you loue God, or doe trust in him, or doe feare him, when you liue in sin: for then your vngodlie and sinfull life declareth the cõtrary, whatsoeuer ye say or thinke. It perteineth to a christiã man to haue this true Christiã faith, & to trie himself whether he hath it or no, & to know what belongeth to it, & how it doth worke in him. It is not the world that we can trust to, the world and all that is therin is but vanitie. It is God that must be our defence & protection against all temptation of wickednes & sinne, errours, superstition, Idolatrie and all euill. If all the world were on our side and God against vs, what could the worlde auaile vs? Therefore let vs set our whole faith and trust in God, & neither the world, the Diuel, nor all

the

the power of them, shall preuail against vs. Let vs therfore (good christian people) trie & examine our faith what it is: let vs not flatter our selues, but looke vpon our workes, and so to iudge of our faith what it is. Christ himself speaketh of this matter and saith: the tree is knowne by the fruit. Therfore let vs do good workes, and thereby declare our faith to be the liuely christian faith. Let vs by such vertues as ought to spring out of faith, shew our election to be sure and stable, as S. Peter teacheth. Endeuour your selues to make your calling and chosing certaine by good workes. And also he saith: minister or declare in your faith, vertue in vertue, knowledge in knowledge, temperaunce in temperance, patience, in patience, godlines in godlines, brotherly charitie in brotherly charitie, loue. So shall we shew in deed that we haue the very liuely christian faith, and may so both certifie our conscience the better, that we be in the right faith, & also by these meanes confyrm other men. If these fruits do not follow, we do but mocke with God, deceiue our selues, and also other men. Well may we beare the name of christian men, but we doe lack the true faith that doth belong therunto. For true faith doth euer bring forth good workes, as S. James saith: shew mee thy faith by thy deedes. Thy deedes and workes must be an open testimoniall of thy faith: otherwise, thy faith being without good workes, is but the Diuels faith, the faith of the wicked, a phantasie of fayth, and not a true Christian faith. And like as the Diuels and euyll people bee nothyng the better for their counterfait fayth, but it is vnto them the more cause of damnation: so they

Mat. 12.

2. Pet. 1.

Iames. 2.

that

that bee christened and haue receiued knowledge of God and Christes merites, and yet of a set purpose doe liue idlely without good workes thinking the name of a naked faith to be either sufficient for thē or els setting their mindes vpon vain pleasures of this world, doe liue in sinne without repentaunce, not vttering the fruites that doe belong to such an high profession: vpon such presumptuous persons & wilfull sinners, must nœds remaine the great vengeance of God, and eternall punishment in hel. prepared for the vniust and wicked liuers. Therfore as you professe the name of Christ, (good christian people) let no such phantasie and imagination of faith at any time beguile you, but be sure of your faith, trie it by your liuing, looke vpon the fruits that cōmeth of it, marke the increase of loue and charitie by it towards god and your neighbour, and so shal you perceiue it to be a true and liuely faith. If you feele and perceiue such a faith in you, reioyce in it, and be diligent to maintaine it, and to kæpe it stil in you: let it bee daylie increasing, and more and more by well working, and so shall yæ bee sure that you please God by this faith, and at length (as other faithfull men haue done before) so shall you (when his will is) come to him, and receiue the end and finall reward of your faith (as S. Peter na-
1. Pet. 1. meth it) the saluatiō of your soules: the which god graunt vs, that hath promised the same vnto the faithfull. To whom be all honor and glory, worlde without end, Amen.

A Ser-

A Sermon of good workes annexed vnto Faith.

IN the last Sermon was declared vnto you what the liuelie and true fayth of a Christian man is: that it causeth not a man to bee ydle, but to be occupied in bringing forth good workes, as occasion serueth. Now by Gods grace shalbe declared the second thing that before was noted of Faith, that without it can no good worke bee done acceptable and pleasant to God. For as a branch cannot beare fruit of it selfe (saith our Sauiour Christ) except it abyde in the vine, so cannot you except you abide in mee. I am the vine, and you bee the braunches: hee that abideth in me and I in him, he bringeth forth much fruite, for without me you can do nothing. And S. Paule proueth that Enoch had faith, because hee pleased God. For without fayth (saith he) it is not possible to please God. And again to the Roma. he sayth: Whatsoeuer worke is done without faith, it is sinne. Faith giueth light to the soule: and they bee as much dead to God that lack faith, as they bee to the world whose bodies lacke soules. Without faith all that is done of vs, is but dead before God, although the worke seem neuer so gay and glorious before man. Euen as the picture grauen or painted, is but a dead representation of the thing it selfe, and is without life or any maner of mouing: so bee the workes of all vnfaithful persons before God. They doe appeare to bee liuely workes, & indeed they be but dead, not auailing to the euerlasting life. They bee but shadowes and shewes of liuely & good thinges, and not good and liuely

No good worke can bee done without faith.

Iohn. 15.

Heb. 11.

Rom. 14.

liuely thyngs in dæde. For true faith doth giue life to the worꝛks, & out of such faith come good worꝛks, that be very good worꝛkes in dæde, & without faith, no worꝛke is good beforꝛe God, as saieth S. Augustine: We must set no good worꝛkes beforꝛe faith, noꝛ thinke that beforꝛe faith a man may doe any good worꝛke: foꝛ such worꝛkes, although they sæme vnto men to be prayse worthie, yet in dæde they bee but vain, and not allowed beforꝛe God. They be as the course of an horꝛse ẏ runneth out of the way, which taketh great labour, but to no purpose. Let no man therefoꝛe (saith he) reckon vpon his good worꝛks beforꝛe his faith. Whereas faith was not, good worꝛks were not. The intent (saith hee) maketh the good worꝛkes, but faith must guide and oꝛder the intent of man. And Christ saith: if thine eye bee naught, thy whole body is ful of darknes. The eye doth signifie the intent (saith S. Augustine) wherewith a man doth a thing. So that hee which doth not his good worꝛkes with a godly intent and a true fayth that worꝛketh by loue, the whole body beside, (that is to say) all the whole number of his worꝛkes, is dark, & there is no light in them. For good dæds be not measured by the factes themselues & so discerned from vices, but by the ends and intents foꝛ the which they bee done. If a Heathen man cloath the naked, fæd the hungry, & do such other lyke worꝛks: yet because he doth them not in faith, foꝛ the honoꝛ and loue of God, they be but dead, vaine, and fruitlesse worꝛkes to him.

In præfati Psal. 31.

Mat. 6.

In præfati Psal. 31.

Faith is it that doth commend the woꝛd to God: foꝛ (as S. Augustine saieth) whether thou wilt oꝛ no, that worꝛk that commeth not of faith is naught

where

where the faith of Chriſte is not the foundation, there is no good worke, what building ſoeuer we make. There is one worke in the which be all good workes, that is, faith which worketh by charitie: if thou haue it, thou haſt the grounde of all good works For the vertues of ſtrength, wiſdome, temperance, and iuſtice bee all referred vnto this ſame faith. Without this faith wee haue not them, but only the names & ſhadowes of them (as S. Auguſtine ſaith.) All the life of them that lacke the true faith is ſinne, & nothing is good without him that is the authour of goodneſſe: where hee is not, there is but feigned vertue, although it bee in the beſt works. And S. Auguſt. declaring this verſe of the Pſalm: (the Turtle hath founde a neſt, where ſhee may keepe her young birds:) ſaith, that Iewes, Heretikes, & Pagans do good works. They cloath the naked, feed the poore, & do other workes of mercie: but becauſe they be not done in the true faith, therfore the birds bee loſt. But if they remaine in faith, then faith is the neſt and ſafegard of their birdes, that is to ſay, ſauegard of their good workes, ỹ the reward of them be not vtterly loſt. And this matter (which S. Auguſtine at large in manie bookes diſputeth) S. Ambroſe concludeth in few woordes, ſaying: Hee that by nature woulde withſtande byce, eyther by naturall wyll or reaſon, hee doth in vain garniſh the time of this life, and atteineth not the very true vertues: for without the worſhipping of the true God, that which ſeemeth to bee vertue is byce. And yet moſt plainelie to this purpoſe writeth S. John Chryſoſtome in this wiſe: you ſhall fynde many which haue not the true faith, & be not

De vocati Gentium. lib. 1. cap. 3.

In ſermone de fide, lege, & ſpiritu ſancto.

of

of the flocke of Christ, and yet (as it appeareth) they
florish in good workes of mercie. You shall find thē
1 John. 1. full of pittie, compassion, and giuen to iustice: and
yet for all that they haue no fruit of their workes,
because the chief worke lacketh. For whē the Iewes
asked of Christ what they should do to worke good
workes, he answered. This is the worke of God, to
beleeue in him whom hee sent: So that hee called
faith the worke of God. And as soon as a man hath
faith, anon he shall florish in good workes: for faith
of it selfe is full of good workes, and nothing is good
without faith. And for a similitude, he saith, ỳ they
which glister and shine in good workes, without
faith in God, be like dead men which haue goodlie
and precious tombes, and yet it auaileth them no-
thing. Faith may not be naked wō out good workes,
for then is it no true faith, & when it is adioined to
workes, yet it is aboue the workes. For as mē that
be very men in deed, first haue life & after be nouri-
shed: so must our faith in Christ go before, & after be
nourished with good workes. And life may be with-
out nourishment, but nourishment cannot be with
out life. A man must needes bee nourished by good
workes: but first he must haue faith: he that doeth
good deedes, yet without faith, he hath no life. I can
shew a man, that by faith without workes liued, &
came to heauen, but without faith, neuer man had
life. The theefe that was hanged when Christ suf-
fered, did beleeue only, and the most mercifull God
did iustifie him. And because no man shall say a-
gaine that he lacked time to do good workes, for els
he would haue done them: truth it is, & I will not
contend therein: but this I wil surely affirm, that

faith

faith only saued him. If hee had liued & not regarded faith, and the workes therof, he should haue lost his saluation againe. But this is the effect that I say, that faith by it selfe saued him, but workes by themselues neuer iustified any man. Here yee haue heard the minde of S. Chrisostome, whereby you may perceiue that neither faith is without workes hauing opportunitie thereto, nor workes can auaile to euerlasting life without faith.

The second part of the Sermon of good workes.

OF three thinges which were in the former Sermon specially noted of liuely faith, two bee declared vnto you. The first was, that faith is neuer idle without good workes, when occasiõ serueth. The seconde, that good workes acceptable to God, cannot be done without faith. Now to go forth to the third part: that is, what maner of workes they be which spring out of true faith, and leade faithfull men vnto euerlasting life. This cannot bee knowen so well, as by our Sauiour Christ himselfe, who was asked of a certaine great man the same questiõ. What workes shal I do (said a prince) to come to euerlasting life? To whom Iesus answered: If thou wilt come to the euerlasting life, kæpe the commandements. But the Prince not satisfied hærewith, asked farther: which commaundements? The Scribes and Pharisets had made so manie of their owne lawes and traditions to bring men to heauen, besides Gods commaundements

what workes they are that spring of faith.

Mat. 19.

Mat. 19.

dements, that this man was in doubt, whether he ſhould come to heauen by thoſe lawes & traditiõs, or by the laws of God: and therfore he aſked Chriſt which commaundements hæ meant. Whereunto Chriſt made him a plaine anſwere, rehearſing the cõmandments of God, ſaying: Thou ſhalt not kill, thou ſhalt not cõmit adultery, thou ſhalt not ſteal, thou ſhalt not beare falſe witnes, honor thy father and mother, and loue thy neyghbour as thy ſelf. By which words, Chriſt declared ẏ the lawes of God be the very way that doth lead to euerlaſting life, & not the traditions & lawes of men. So that this is to be takẽ for a moſt true leſſon taught by Chriſts owne mouth, that the works of the morall cõmandements of God bee the very true workes of faith, which lead to the bleſſed life to come. But ẏ blindnes & malice of mã, euẽ frõ ẏ beginning hath euer bæn readie to fall frõ Gods commandements. As Adã the firſt man, hauing but one cõmandement, that hæ ſhoulde not eate of the fruit forbidden, notwithſtanding Gods cõmandement, he gaue credit vnto the woman, ſeduced by the ſubtile perſwaſion of the ſerpent, and ſo followed his owne will, & left Gods commandement. And euer ſince that time, al ẏ came of him hath bæn ſo blinded through originall ſin, ẏ they haue bæn euer ready to fall frõ God and his law, & to inuent a new way vnto ſaluatiõ, by works of their owne deuiſe: ſo much that almoſt all the world forſaking the true honor of the only eternal liuing God, wandred about their own phãtaſies, worſhipping ſome the Sun, the Mone, the Starres: ſome Jupiter, Juno, Diana, Saturnus, Apollo,

Mat. 19.

The works that lead to heauen, bee the workes of gods cõmandemẽts

Man frõ his firſt falling from Gods commãdements, hath euer been ready to do the like, and to deuiſe workes of his owne phantaſie to pleaſe God withall.

Apollo, Neptunus, Ceres, Bacchus, & other dead men & women. Some therwith not satisfied wor shipped diuers kinds of beasts, birdes, fishe, foule, & serpents, euery coūtry, towne & house, in maner being deuided, and setting vp images of such thinges as they liked, and worshippinge the same. The deuises and Idolatry of the gentiles.

Such was the rudenes of the people, after they fell, to their owne phantasies, & left the eternall liuing God and his commandements. that they deuised innumerable images, & gods. In which error and blindnes they did remaine, vntil such time as almighty god, pitying the blindnes of mā, sent his true prophet Moses into the world, to reproue & rebuke this extreme madnesse, & to teach the people to know ỹ only liuing god, and his true honor and worship. But ỹ corrupt inclination of mā was so much giuen to folow his owne phantasies (and as you would say) to fauour his owne bird that he brought vp him selfe, that al ỹ admonitions, exhortations, benefits and threatninges of God, could not kepe him frō such his inuentions. For not with standing all the benefits of God, shewed vnto the people of Israel, yet when Moses went vp into ỹ mountaine, to speake with almightie God, he had taried there but a few daies, when ỹ people began to inuent new gods. And as it came in their heds they made a calfe of gold, & kneled down and worshipped it. And after ỹ, they folowed ỹ Moabites, and worshipped Bælphegor the Moabites God. Read the boke of Iudges, the bokes of the kings, and the Prophets, and there shal you find, how vnstedfast the people were, how ful of inuentions, & The deuises and Idolatry of the Israelites. Exod. 32.

more ready to run after theyr own phantasies the Gods most holy cõmaundements. There shal you reade of Baal, Moloch, Chamos, Mechom, Baalpeor, Astaroth, Bell, the Dragon, Priapus, the brasen serpent, the twelue signes, & many other vnto whose images, the people with great deuotion, inuented pilgrimages, preciously decking & censing them, kneling down & offering to them, thinkinge ỹ an high merite before god, & to be estemed aboue the precepts and commaundements of God. And wher at that time God commaunded no sacryfice to be made, but in Jerusalem only, they did cleane contrary, making alters & sacrifices euery where in hilles, in woodes, and in houses, not regardinge Gods commandements, but estæmiug their own phantasies, & deuotion, to be better then they. And the error hereof was so spred abrod, that not onlie the vnlearned people, but also the Præsts and teachers of the people, partly by glory and couetoulnes were corrupted, & partly by ignorance blindely deceiued with ỹ same abhominatiõs: So much that kinge Achab, hauinge, but only Helias a true teacher and minister of God, there were eight hũdred and fyfty priestes, that perswaded him to honor Baal, and to do sacrifice in ỹ wodes or groues And so continued that horrible error, vntill ỹ thræ noble kinges, as Josaphat, Ezechias, and Josias gods chosen, ministers, destroied the same clærlie, and brought againe the people from such their fained inuentions, vnto ỹ very commaundements of God: for the which thing, their immortall reward and glory doth and shal remaine with god for euer

And

And beside the foresaid inuentions, the inclination of man to haue his owne holy deuotions, deuised new sects & religions, called Phariſes, Saduces, and Scribes, with many holy & godly traditions, and ordinaunces (as it semed by the outward apperaunce & godly glistering of the workes,) but in very dede al tending to Idolatrie, Superstitiō and Hipocrisie: their hartes within, bæing full of malice, prid, couetousnes, & al wickednes. Against which sects, and their pretenced holines, Christ cried out more vehemently, then he did against any other persons, saying & often reherſing these words Woe be to you Scribes & Phariſes, ye Hipocrits, for you make cleane ỳ vessell without, but within you be full of rauine & filthines: thou blind Phariſee, & Hipocrit, first make the inward part cleane. For notwithstanding al the godly traditions, and outward shewes of good workes, deuised of their owne imagination, whereby they appeared to the world, most religious & holy of all men: yet Christ, (who sawe their hearts) knew that they were inwardly in the sight of God, most vnholy, most abhominable, & furtheſt from God of al men. Therfore sayd he vnto them: Hipocrites, the Prophete Esay spake full truely of you when he sayd: This people honor me with their lippes, but their heart is farre from me: they worshippe me in vaine, that teach doctrines and commaundements of menne For you leaue the commaundementes of God, to kepe your owne traditious.

Religions and sectes among the Iewes.

Mat, 23.

Math, 15. Esai. 19.

And although Christ said, they worshipped God in vaine that teach doctrynes and commaunde-

Mannes lawes must bee obserued and kept, but not as Gods lawes.

ments of men: yet he meant not thereby to ouerthrow al mens cõmandements, for he himself was euer obedient to the Princes & their lawes, made for good order & gouernaunce of the people: but he reproued the lawes and traditions, made by the Scribes & Pharises, which wer not made only for good order of the people (as the Ciuill lawes were) but they were set vp so high, þ they were made to be a right & pure worshipping of God, as they had bene equal with gods lawes, or aboue them: for many of gods lawes could not be kept, but were faine to giue place vnto them. This arrogancie God detested, that man should so aduaunce his lawes, to make them equal with gods lawes, wherin þ true honoring and right worshiping of God standeth, and to make his lawes for them to be lefte of. God hath appointed his lawes, wherby his pleasure is to be honoured. His pleasure is also, that all mens lawes being not contrary to his laws, shalbe obeied & kept, as good and necessary for euery common weale, but not as thinges wherein principally his honor resteth. And al Ciuil and mans laws, either be, or shold be made, to bring in men þ better to kep gods lawes: that consequently, or folowingly god should be the better honored by thẽ. How beit, the Scribes & Pharisies were not content that their laws shold be no higher estemed thẽ other positiue and ciuil lawes, nor would not haue thẽ called by the name of other temporal laws, but called them holy & godly traditions, and wold haue them estemed, not only for a right and true worshipping of God (as gods lawes be in dede:) but also to be the most

most high honoring of God, to the which the commaundementes of God should giue place. And for this cause did Christ so vehemently speke against thē saying: your traditions, which men esteme so high, be abhomination before God. For commonly of such traditions folowethy transgressiō or breaking of gods commaundements, and a more deuotion in the keping of such thinges, & a greater conscience in breaking of them, then of the commandements of God. As the Scribes & Pharises so superstitiously, and scripulously kept the Sabboth, that they were offēded with christ, because he healed sicke men: & with his Apostles, because they being sore hungry, gathered the eares of corne to eat vpon that day. And because his desciples washed not their hands so often as the traditions required the Scribes & Pharises quareled with Christ, saying: why do thy disciples break the traditiōs of the seniours? But christ laid to their charge, that they for to kepe their owne traditions, did teach men to breake the very commaundements, of GOD. For they taught the people such a deuotion, that they offered their goods into the treasure house of the temple, vnder the pretence of Gods honor, leauing their fathers & mothers) to whom they were chefly bound) vnholpen: and so they brak the commandementes of God, to kepe their owne traditions. They esteemed more an oth made by the gold or oblatiō in the temple, then an oth made in the name of god him self, or of the tēple. They were more studious to pay their tithes of smal things, then to do the greater things commanded of God, as works

Holy traditions were esteemed as Goddes lawes.

Holinesse of manne s deuise is commonly occasion that God is offended

Math, 12.

Mat, 15.

of mercy, or to do iuſtice, or to dele ſincerly, vpright
Mat,23. ly, and faithfully with God and man: (theſe ſaith Chriſt ought to be done, and the other not left vndon.) And to be ſhort, they were of ſo blinde iudgement, that they ſtumbled at a ſtraw, & leped ouer a blocke. They would (as it were) nicely take a fly out of their cuppe, & drinke down a whole Camel. And therfore Chriſt called them blind guids, warning his diſciples frō time to time, to eſchew their doctrin. For although they ſemed to the worlde to be moſt perfect men, both in liuing and teachinge yet was their life but Hipocriſie, & their doctrine but ſowre leauen, mingled with ſuperſtitiō, idolatry, and ouerthwart iudgement: ſetting vp the traditions and ordinaunces of manne, in the ſtæde of Goddes commaundementes.

The thirde part of the Sermon of good workes.

THat all men might rightly iudge of good workes, it hath bene declared in the ſecond parte of this ſermon, what kinde of good workes they be, that god woulde haue his people to walke in, namely ſuch as he hath commaunded in his holie ſcripture, & not ſuch workes as men haue ſtudied out of their owne braine, of a blind zeale and deuotion, without the word of God. And by miſtaking the nature of good workes, man hath moſt highlie

displeased God, and hath gon from his wyll and commaundement. So that thus you haue heard, how much the world, from the beginning vntill Christes time, was euer ready to fal from the commaundemēts of God, and to seke other meanes to honor and serue him, after a deuotion found out of their owne heads: & how they did set vp their own traditions, as high or aboue Gods commaundements, which hath hapened also in our times (the more it is to be lamented) no lesse thē it did among the Iewes: and that by the corruptiō, or at the lest by ỹ negligence of thē, that chefely ought to haue preferred gods commaundemēts, and to haue preserued the pure and heauenly doctrin left by christ. What man hauing any iudgement or lerning, ioyned with a true zeale vnto God, doth not se, and lament, to haue entered into Christes religion, such false doctrine, Superstition, Idolatry, Hipocrisie, and other enormities and abuses, so as by little & litle, through the sower leauen therof, ỹ swet bread of Gods holy word hath beene much hindred and layd apart. Neuer had the Iewes in their most blindnesse, so many Pilgrimages vnto Images, nor vsed so much kneling, kissing, and censing of them, as hath bene vsed in our time.

Sectes & feined religions were neither the forty part so many among the Iewes, no more superstitiously and vngodly abused, then of late dayes they haue bene among vs. Which sectes and religions, had so many hipocritical or feined works in their state of religiō (as they arrogantly named it that their lamps (as they said) ran alwaies ouer, able

Sectes and religion amonge Christian men.

able to satisfie, not only for their owne sinnes, but also for all other their benefactours, brothers, and sisters of religion, as most vngodly & craftely they had perswaded the multitude of ignorant people: keping in diuers places (as it were) marts or markets of merites, being full of their holy reliques, images, shrines, workes of ouerflowing aboundaunce, readie to be solde. And all thinges which they had were called holy. Holy Couels, holie gyrdels, holy pardons, beades, holy shoes, holy rules, and all full of holynesse. And what thing can be more foolishe, more superstitious or vngodly, then that men, women, & children, should weare a Friers coate to deliuer them from agues or pestilence or when they dye, or when they be buried, cause it to be cast vpon them, in hope thereby to be saued? Which superstition, although (thankes be to god) it hath ben little vsed in this Realme: yet in dyuers other realmes, it hath bœn and yet is vsed, among many, both learned & vnlearned. But to passe ouer the innumerable superstitiousnes that hath ben in straunge apparel, in science, in Dormitory, in Cloyster, in Chapter, in choise of meates, and in drynkes, and in such lyke thinges. Let vs consider what enormities and abuses, haue ben in the three cheefe principall pointes, which they called the three essencialles, or three cheefe foundations of religion: that is to say, obedience, chastitie, and wilfull pouertie.

The three chefe vowes of religion.

First, vnder pretence or color of obedience to their father in religion (which obedience they made thē selues) they were made free by their rules & canōs from the obedience of their naturall father & mother

ther, & from the obedience of Emperour and king, and all temporall power, whom of very duety by gods lawes they were bounde to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And howe their profession of chastitie was kept, it is more honestie to passe ouer in silence, and lette the worlde iudge of that which is well knowen, then with vnchaste words by expressing of their vnchast life to offend chast and godly eares. And as for their wilfull pouertie it was such, that when in possessions, Jewels, plate, & ryches, they were equall or aboue marchaũts, gentlemen, Barons, Earles, & dukes, yet by this subtile sophisticall terme. Proprium in communi, ỹ is to say, proper in common, they mocked ỹ world, perswading, that notwithstanding all their possessions & riches, yet they kept their vow & were in wilfull pouertie. But for al their ryches, they might nether helpe father nor mother, nor other ỹ were in dede very nedy & pore, wout the licence of their father abbot, prior, or warden. And yet they might take of euery man, but they might not giue ought to any man, no, not to thẽ whom the lawes of God bounde thẽ to helpe. And so through their traditions & rules, the lawes of God coulde beare no rule with them. And therfore of them might be most truly sayd, that which Christ spake vnto the Pharises: You breake the commaundements of God by your traditions, you honour God with your lippes, but your heartes be farre from hym. And the longer praiers they vsed by day & by night vnder pretence or colour of such holines, to get the fauour of widowes & other simple folkes, ỹ they Math, 15.

might sing Trentals and seruice for their husbandes and frendes, and admit or receiue of them into their praiers: the more truely is verified of them the saying of Christ. Woe bee to you Scribes and Pharisеis, Hipocrites, for you deuoure widowes houses, vnder colour of longe prayers: therefore your damnation shalbe the greater. Woe be to you Scribes & Pharisies, Hipocrites, for you go about by sea & by land, to make mo Nouices & newe brethren, and when they be let in or receiued of your sect, you make them the children of hel, worse then your selues be. Honour be to GOD, who did put light in the heart of his faithful and true minister of most famous memory, king Henry the viii. and gaue him the knowledge of his word, and an earnest affection to seke his glory, and to put away all such superstitious and Pharisaicall sects by Antichrist inuented, & set vp against the true word of god, and glory of his most blessed name: as he gaue the like spirit vnto the most noble & famous Princes, Josaphat, Josias, Ezechias. God graūt al vs the Quenes highnes faithfull & true subiectes, to fede of the swete and sauery bread of Gods owne word, and (as Christ commaunded) to eschewe al our Pharisaicall and papisticall leauen of mans fayned religion. Which although it were before god most abhominable and contrary to gods commaundementes, and Christes pure religion, yet it was praised to be a most godly lyfe, and hyghest state of perfection. As though a man might bee more godly and more perfect by keping the rules. traditions and professions of men, then by keping the holye commaundementes of GOD. And

Mat, 23.

breefly

wherfly to passe ouer the vngodly and counterfeite religions, let vs rehearse some other kindes of papisticall superstitions and abuses, as of Beades of Lady Psalters, & Rosaries, of .xv. Dos, of S. Bernards vearses, of S. Agathes letters of Purgatorie, of Masses satisfactory, of Stacions and Jubilies, of fained Reliques, of halowed Beades, Bels Bread, Water, Palmes, Candiles, Fyre, & such other, of Superstitious fastinges, of fraternities or brotherheades, of Pardons, with suche like marchaundise, which were so esteemed and abused to the great preiudice of Gods glory and commaundementes, that they were made most high & most holy thinges, wherby to attaine to the euerlasting life, or remission of sinne. Yea also, vaine inuentions, vnfruitfull ceremonies, and vngodly lawes, decrees and counsels of Rome, were in such wise aduaunced, that nothing was thought comparable in authoritie, wisedome, learning & godlines vnto them. So that the lawes of Rome (as they saide) were to be receiued of all men, as the foure Euangelistes, to the whiche all lawes of princes muste giue place. And the lawes of god also partly were left of & lesse estemed, that the said lawes, decrees and counsels, with their traditions & ceremonies, might be more duely kept and had in greater reuerence. Thus was the people, through ignorance so blinded, with the godly shewe and apperaunce of those thinges, that they thought the keeping of them to be a more holynes, a more perfect seruice and honoring of god, and more pleasinge to God, then the keping of Gods commandements. Such hath bene the corrupt inclination of man, euer superstiti-

Other deuises and superstitions.

Decrees & Decretalles.

perstitiously giuen to make newe honoring of god of his owne head, and then to haue more affection and deuotion to keepe that, then to searche out Gods holy commaundements and to keepe them. And furthermore, to take gods commandements for mens commaundementes, & mens commaundements for Gods commaundementes, yea, and for the highest, and most perfect & holy of all Gods commaundements. And so was al confused, that scante well learned men, and but a small number of them knew, or at the least would knowe, and durst affirme the truth, to seperate or seuer Gods commaundements from the commandements of men: wherupon did growe much error, Superstition, idolatry, vaine religion, ouerwhart iudgement, great contention, with all vngodly liuing.

An exhortation to the keping of Gods commaundements.

Wherfor, as you haue any zeale to the right and pure honoring of God, as you haue any regard to your owne soules, and to the life that is to come, which is both without payne, and without ende: apply your selues cheefly aboue al things, to reade and to heare Gods word, marke diligently therin what his will is you shall do, and with all your endeuoure applye your selues to followe the same. First you must haue an assured fayth in God, and giue your selues wholly vnto hym, loue him in prosperitie and aduersity, and dread to offend him euermore. Then for his sake loue al men, freendes and foes, because they be his creation and image, and redemed by Christ as ye are. Cast in your mindes how you may do good vnto all men vnto your powers, & hurt no man. Obey all your superiours and gouernours, serue your masters faithfully

A breefe rehearsall of Gods commaundementes.

and

and diligently, aswell in their absence as in their presence, not for dread of punishment only, but for conscience sake, knowinge that you are bound so to dw by Gods commaundementes. Disobey not your fathers and mothers, but honour them, helpe them, and please them to your power. Oppresse not, kyll not, beate not, neither slaunder nor hate any man: But loue al men, speake well of al men, helpe and succour euery man as you may, yea euē your enemies that hate you, that speake euill of you and that dw hurte you. Take no mans goods nor couet your neighbours goodes wrongefullye, but content your selues with that which yee get truely, and also bestowe your owne goods charitably, as nede and case requireth. Flee all idolatry witchcraft, and periury, commit no maner of adultery, fornication, nor other vnchastnes, in wyll nor in dede, with any other mans wife, wydowe, mayde, or otherwise. And trauailing continuallie during your life, thus in keping the commaundementes of God (wherein standeth the pure, principal, & right honour of god: and whiche wrought in faith, God hath ordained to be the right trade and path-way vnto heauen:) you shal not fayle, as Christ hath promised, to come to that blessed and euerlastinge lyfe, where you shall liue in glory and ioye with God for euer. To whom be praise, honour and impery, for euer and euer. Amen.

¶ A Ser-

A Sermon of Christian looue and Charitie.

OF al thinges that be good to be taught vnto Christian people, there is nothing more necessarie to bee spoken of, and dayly called vpon, then Charitie. alwell for that all maner of workes of righteousnes be conteined in it, as also that the decaye therof is the ruine or fall of the worlde, the banishment of vertue, and the cause of all vyce. And forsomuch as almost euery man maketh and frameth to hym selfe Charitie after his owne appetite: and howe detestable so euer his lyfe be both vnto God and man, yet he perswadeth him selfe stil that he hath charitie. Therefore you shall heare now a true and plaine description or setting forth of Charitie, not of mens imagination, but of the very wordes and example of our Sauiour Jesus Christ. In which description or setting forth, euery man (as it were in a glasse) maye consider with him selfe, and see plainly without errour, whether hee be in the true Charitie or not.

What charitie is.

Charitie is, to looue God with all our heart, all our lyfe, and all our powers and strength. With all our heart, that is to saye, that our heartes, mynde, and studye, be set to beleue his woorde, to trust in him, and to loue him aboue al other things that we loue best in heauen or in earth.

The loue of God.

With all our lyfe, that is to saye: that our cheefe ioye and delight be sette vpon him and his honor, and our whole life giuen vnto the seruice of hym aboue al thinges, with him to liue and dye, and to forsake all other thinges, rather then hym. For hee

he that loueth his father or mother, son or daughter, house or land, more thē me (saith Christ) is not worthy to haue me. With al our powers, that is to say, that with our handes and feete, with our eies and eares, our mouthes and tongues, and with al other partes & powers both of body and soule, wee should be giuen to the keping and fulfilling of hys cōmaundementes. Math, 10.

The loue of the neighbour.

This is the first and principal part of charitie, but it is not the whole. For charitie is also to loue euery man, good and euill, freend and foe, and whatsoeuer cause be giuen to the contrary, yet neuertheless to beare good wyl & heart vnto euery man, to vse our selues well vnto them aswell in wordes and countenaunce, as in all our outward actes and deedes: For so Christ him self taught, & so also he performed in deede. Of the loue of God he taught in this wise vnto a doctour of the lawe, that asked him which was the great & cheefe cōmaundement in the law? Loue thy lord god (saith Christ) with al thy hart, with al thy life and with all thy minde. Math, 22.

And of the loue that we ought to haue among our selues eche to other, hee teacheth vs thus: You haue hearde it taught in times past, thou shalt loue thy freend, and hate thy foe: but I tel you, loue your enemies speake well of them that defame you & speake euill of you, doo wel to them that hate you, pray for them that vexe and persecute you, that you may be the children of your father that is in heauen. Math, 5.

For he maketh his Sunne to rise both vpon the euil an good, & sendeth rayne to iust and vniust. Math. 5.

For if you loue them that loue you, what reward shall you haue? Do not the Publicans lykewyse? And if you speake

well

well onely of them, that be your brethren and dere beloued frends, what greater matter is that? Do not the heathen the same also? These be the verie wordes of our Sauiour Christ him selfe, touching the loue of our neighbour. And forasmuch as the Pharises (with theyr most pestilent traditions, & false interpretations & gloses) had corrupted, and almost clerely stopped vp this pure well of Gods liuely word, teaching that this loue and Charitie perteyned only to a mans frends, and that it was sufficient for a man to loue thē which do loue him, & to hate his foes. Therfore christ opened this wel againe, purged it, and scoured it by giuing vnto his godly law of Charitie, a true & cleare interpretation, which is this: that we ought to loue euery man, both freend and foe, addyng therto what cōmoditie we shall haue thereby, & what incommoditie by doing the contrarye. What thinge can wee wishe so good for vs, as the eternall heauenly father to recken & take vs for his children? And this shall we be sure of (saith Christ) if we loue euerie man without exception. And if we do otherwise (saith he) we be no better thē the Pharasies, Publicans, and Heathen, and shall haue our rewarde with them: that is, to be shut out from the number of Gods chosen children, and from his euerlasting inheritaunce in heauen.

Thus of true Charitie Christ taght, that euery man is bound to loue God aboue al thinges, and to loue euery man, frend & foe. And thus likewise he did vse him selfe, exhorting his aduersaries, rebuking the faultes of his aduersaries, and when he could not amende them, yet he prayed for them.

Fyrst

Firſt hæ loued God his father aboue all things: ſo much, that hæ ſought not his owne glory and wyll. but the glory and will of his father. I ſeek not (ſaieth he) mine owne will but the wil of him that ſent mæ. Ioh.5. Nor he refuſed not to die to ſatiſfie his fathers will, ſaying: If it may bæ let this cup of death goe from mæ: if not, thy will be done, and not mine. Mat.26. He loued not only his friendes, but alſo his enemies, (which in their heartes) bare exceeding great hatred againſt him, and in their tongues ſpake all euill of him, and in their actes and dædes purſued him with all their might and power euen vnto death. Yet all this notwithſtanding, he withdrew not his fauour from them, but ſtyll loued them, preached vnto them, of loue rebuked their falſe doctrine, their wicked liuing, and did good vnto them, patiently taking whatſoeuer they ſpake or did againſt him. When they gaue him euill wordes, he gaue none euyll againe: when they did ſtrike him hee did not ſmite againe, and when hee ſuffered death hee dyd not flea them, nor threaten them, but prayed for them, and did put all thinges to his fathers will. And as a ſhæpe that is ledde vnto the Shambles to bee ſlaine, and as a Lambe that is ſhorne of hys fleeſe maketh no noyſe nor reſiſtance, euen ſo went hee vnto his death, wythout anie repugnance, or opening of his mouth to ſay anie euill. Eſay.53 Acts.8.

Thus haue I ſet forth vnto you what Charitie is, as well by the doctrine, as by the example of Chriſt himſelf. Wherby alſo euery man may without errour know himſelfe, what ſtate and condition he ſtandeth in, whether he be in charitie (and ſo

the child of the father in heauen) or not. For although almost euery man perswadeth himselfe to bee in charitie, yet let him examine none other man, but his own hart, his life and conuersation, and he shal not be deceiued, but truly discerne and iudge whether he be in perfect charitie or not. For he that followeth not his owne appetite and will, but giueth himselfe earnestly to God, to doe all his will and commandementes, hee may be sure that hee loueth God aboue all things: and els surely he loueth him not, whatsoeuer he pretend. As Christe said: If hee loueine, keepe my commandements. For hee that knoweth my commandements and keepeth them, hee it is (said Christ) that loueth me. And againe, he saith: Hee that loueth mee will keep my word, and my father will loue him, and we will both come to him, and dwell with him. And hee that loueth mee not, will not keepe my wordes. And likewise, hee that beareth a good heart and mind, and vseth well his tongue and deedes vnto euery man, friend and foe, hee may knowe thereby that hee hath charitie. And then he is sure also that Almightie god taketh him for his deare beloued sonne, as S. Iohn saith: hereby manifestly are knowen the children of god, from the children of the diuell: for whosoeuer doth not loue his brother, belongeth not vnto God.

Iohn. 13.

1. Ioh, 4.

The

The second part of the sermon of Charitie.

YOu haue heard a plaine and a fruitfull setting forth of charitie, and how profitable and necessarie a thing charitie is. Howe Charitie stretcheth it self both to God and man, friend and foe, and that by the doctrine and example of Christ: And also who may certifie him selfe whether he bee in perfect charitie or not. Nowe as concerning the same matter it followeth. The peruerse nature of man corrupt with sinne, & destitute of Gods worde and grace, thinketh it against al reason that a man should loue his enemie, and hath many perswasions which bring him to the contrary. Against all which reasons, wee ought as well to set the teaching, as the liuing of our Sauiour Christe, who louing vs (when we were his enemies) doth teach vs to loue our enemies. Hee did patientlie take for vs many reproches, suffered beating and most cruell death. Therefore we bee no members of him, if wee will not follow him. Christe (saith S. Peter) suffered for vs, leauing an example that we should follow him. Against carnall men that wil not forgiue their enemies. 1. Pet. 2.

Furthermore, we must consider, that to loue our friends, is no more but that which theeues, adulterers, homicides, & all wicked persons do: insomuch that Iewes, Turkes, Infidels, & all brute beastes, do loue them that be their frendes, of whome they haue their liuing, or any other benefites. But to loue enemies, is the proper condition only of them that be the children of God, the disciples & followers of Christe. Notwithstanding, mans frowarde

and corrupt nature, weigheth ouer deeply many times the offence and diſpleaſure done vnto him by enemies, and thinketh it a burthen intollerable to bee bound to loue them that hate him. But the burden ſhould be eaſie enough, if (on the other ſide) euerie man would conſider what diſpleaſure he hath done to his enemie againe, and what pleaſure hee hath receiued of his enemie. And if wee finde no equal or euen recompence, neither in receiuing pleaſures of our enemie, nor in requiting diſpleaſures vnto him againe: then let vs ponder the diſpleaſures which we haue done againſt almightie God how often and how greeuouſly wee haue offended him. Whereof, if we will haue of God forgiuenelle, there is none other remedie, but to forgiue the offences done vnto vs, which be very ſmall in comparíſon of our offences done againſt God.

And if wee conſider, that hee which hath offended vs, deſerueth not to bee forgiuen of vs, let vs conſider agayne, that wee much leſſe deſerue to bee forgiuen of God. And although our enemie deſerue not to be forgiuen for his owne ſake, yet we ought to forgiue him for Gods loue, conſidering howe great and many benefits we haue receiued of him without our deſertes, and that Chriſte hath deſerued of vs, that for his ſake wee ſhould forgiue them their treſpaſſes committed againſt vs. But heere
A queſtion. may ryſe a neceſſarie queſtiõ to be diſſolued: if charitie require to think, ſpeake, and do wel vnto euerie man both good and euill: how can magiſtrates execute iuſtice vppon malefactors or euyll doers, with charitie? How can they caſt euill men in priſon, take away their goods, and ſometimes theyr liues,

liues according to lawes, if charitie will not suffer them so to do? Hereunto is a plaine and a brief answere: that plagues and punishments be not euill of themselues, if they be wel taken of the harmles. And to an euill man they are both good & necessary and may bee executed according to charitie, & with charitie should be executed. For declaration wherof you shal vnderstand that charitie hath two offices, the one contrary to the other, & yet both necessarie to bee vsed, vpon men of contrary sort & disposition. The one office of charitie is, to cherish good & harmles men, not to oppresse them with false accusations, but to encourage them with rewardes to do well, & to cõtinue in well doing, defending them with the sword frõ their aduersaries. And ỹ office of Bishops & pastors is, to praise good men for well doing, ỹ they may continue therin: and to rebuke & correct by the word of God, the offences and crimes of all euill disposed persons. For the other office of charitie is, to rebuke, correct, & punish vice without regard of persons, and is to bee vsed against them only that be euill men, & malefactors or euill doers. And that is aswell the office of charitie, to rebuke, punish and correct them that be euil, as it is to cherish and reward them that bee good and harmeles. S. Paule declareth (writing to the Roma. saying) that the high powers are ordeined of God, not to be dreadful to them that do wel, but vnto malefactors to draw the sworde, to take vengeance of him that committeth the sinne. And Saint Paule biddeth Timothie stoutly and earnestly to rebuke sinne, by the worde of God. So that both offices shoulde be diligently executed, to fight against the kingdome

An answere

Charitie hath two offices.

Rom. 13.

1. Tim. 1.

of the Diuell: the preacher with the woord, and the gouernour with the ſworde: els they loue neyther God nor them whom they gouerne, if (for lacke of correction) they wilfully ſuffer God to bee offended, and them whom they gouerne to periſh. For as euerie louing father correcteth his naturall ſonne when hee doth amiſſe, or els hee loueth him not: ſo all gouernours of Realmes, Countries, Townes, and houſes ſhould louingly correct them which bee offendours vnder their gouernaunce, and cheriſh them which liue innocently, if they haue any reſpect eyther vnto God and their office, or loue vnto them of whom they haue gouernance. And ſuch rebukes and puniſhments of them that offend, muſt be done in due time, leaſt by delay the offendours fal headlong into all manner of miſchiefe, and not only bee euill themſelues, but alſo do hurt vnto many men, drawing other by their euill example, to ſinne and outrage after them. As one theefe may both robbe manie men, and alſo make manie theeues, and one ſeditious perſon may allure manie, & noy a whole Towne or Countrie. And ſuch euill perſons that bee ſo great offendours of God, and the common weale, charitie requireth to bee cut off from the bodie of the common weale, leaſt they corrupt other good and honeſt perſons. Like as a good Surgion cutteth away a rotten and feſtered member, for loue hee hath to the whole body, leaſt it infect other members adioyning to it. Thus it is declared vnto you what true charitie or Chriſtian loue is, ſo plainlie, that no man neede to bee deceiued. Which loue, whoſoeuer keepeth not onlie towardes God (whom hee is bound to loue aboue all things) but

alſo

also towardes his neighbour, as well friende as foe, it shall surelie keepe him from all offence of god and iust offence of man. Therefore beare well away this one short lesson: that by true Christian charitie God ought to be loued aboue all thinges, and all men ought to bee loued, good & euill, friende and foe, and to all such, wee ought (as wee may) to doe good: those that bee good, of loue to encourage and cherish, because they bee good: and those that be euill, of loue to procure and seeke their correction and due punishment, that they may thereby eyther bee brought to goodnesse, or at the least, that God and the common wealth may bee the lesse hurt and offended. And if we thus direct our life by christian loue and charitie, then Christ doth promise and assure vs, that hee loueth vs, and that we be the children of our heauenlie father, reconciled to his fauour, very members of Christe: and that after this short time of this present & mortal life, we shal haue with him euerlasting life, in his euerlasting kingdome of heauen. Therefore to him, with the father and the holie Ghost, bee all honour and glorie, now and euer, Amen.

Against swearing and periurie.

ALmightie God, to the intent his most holie name should be had in honor, and euermore bee magnified of the people, commaundeth that no man should take his name vainelie in his mouth, threatening punishment vnto him that vnreuerentlie abuseth it, by swearing, forswearing, and blasphemie To the intent therefore, that this commandement may be the better knowen and kept, it shalbe declared vnto you, both how it is lawfull for Christian people to sweare, and also what perill & danger it is vainly to sweare, or to be forsworne. First when iudges require othes of the people, for declaration or opening of the truth, or for execution of iustice, this manner of swearing is lawefull. Also when men make faithful promises with calling to witnes the name of God, to keep couenants, honest promises, statutes, lawes, and good customes, as Christian Princes do in their conclusions of peace, for conseruation of common wealthes, and priuate persons, promise their fidelitie in Matrimonie, or one to another in honestie and true friendship: and all men when they doe sweare to keepe common lawes, or locall statutes and good customes, for due order to bee had and continued among men, when subiects doe sweare to bee true and faithful to their king and soueraign Lord, and when Iudges, Magistrates, & officers sweare truelie to execute their offices, and when a man woulde affirme the truth to the setting forth of Gods glory (for the saluation of the people) in open preaching of the Gospell,

How & in what causes it is lawfull to sweare.

or

or in giuing good counsaile priuatelie for their soules health. All these manner of swearinges, for causes necessary and honest, be lawfull. But when men do sweare of custome, in reasoning, buing and selling, or other daily communication (as many be common and great swearers) such kinde of swearing is vngodly, vnlawfull, and forbidden by the commandement of God. For such swearing is nothing els, but taking of Gods holy name in vaine. And heere is to bee noted, that lawfull swearing is not forbidden, but commanded of Almightie God. For wee haue examples of Christe, and godly men in holy scripture, that did sweare themselues, and required othes of other likewise. And Gods commandement is: Thou shalt dread thy Lord God, & shalt sweare by his name. And Almightie God by his Prophet Dauid saith: all men shall bee praised that sweare by him. Deut. 9. Psal. 62.

Thus did our Sauiour Christe sweare diuers times, saying: verily, verily. And S. Paule sweareth thus: I call God to witnes. And Abrahã (waxing old) required an oth of his seruãt that he should procure a wife for his sonne Isaac, which shoulde come of his owne kinred, & the seruant did sweare that hee would performe his masters will. Abrahã also beeing required, did sweare vnto Abimelech the king of Geraris, that hee should not hurt him, nor his posteritie. And so likewise did Abimelech sweare vnto Abraham. And Dauid did sweare to bee and continue a faithfull friende to Jonathas: and Jonathas did sweare to become a faithfull friend vnto Dauid. Iohn. 3. 2. Cor. 1. Gen 24. Gen. 22.

Also God once commaunded, that if a thyng were

were laide to pledge to any man, or left with him to kæpe, if the same thing were stolne or lost, that the kæper thereof should bee sworne before iudges, that he did not conuey it away, nor vsed anie deceit in causing the same to bee conueyed away, by hys consent or knowledge. And Saint Paul saith: that in all matters of controuersie betweene two persons, whereas one saith yea, and the other nay, so as no due proofe can be had of the truth, the end of euery such controuersie must bee an othe ministred by a Iudge. And moreouer God by the Prophete Ieremie saith: thou shalt sweare the Lord liueth, in truth, in iudgement, in righteousnes. So that whosoeuer sweareth when he is required of a Iudge, let him be sure in his conscience, that his oth haue these three conditions, and he shall neuer need to be afraid of periurie.

Heb. 6.

What conditions a lawfull oth ought to haue.

First, hee that sweareth, must sweare truly: that is, hee must (setting apart all fauour and affection to the parties) haue the truth onlie before his eies, and for loue thereof, say and speake that which hee knoweth to bee the truth, and no further. The second is: hee that taketh an othe, must doe it wyth iudgement, not rashly and vnaduisedlie, but soberly, considering what an othe is. The third is: hee that sweareth, must sweare in righteousnesse: that is, for the very zeale and loue which hee beareth to the defence of innocencie, to the maintenance of the trueth, and to the righteousnesse of the matter or cause: all profite, disprofite, all loue and fauour vnto the person, for friendship or kinred, laide apart. Thus an oath (if it haue with it these three conditions) is a part of Gods glory, which wee are bound by

The first.

The second

The third.

by his commaundement to giue vnto him. For hee willeth that wee shall sweare onely by his name, not that hee hath pleasure in our othes, but like as hee commaunded the Iewes to offer Sacrifices vnto hym, not for anie delight hee had in them, but to keepe the Iewes from committing of Idolatrie: so hee commaunding vs to sweare by his holie name, doeth not teache vs that hee delighteth in swearing, but hee thereby forbiddeth all men to giue his glory to anie creature in heauen, earth, or water.

Why we be willed in scripture to sweare by the name of God.

Esai.42. Psal.15.

Hetherto you see, that othes lawfull are commaunded of God, vsed of Patriarches, and Prophets, of Christ himselfe, and of his Apostle Paule. Therefore Christian people must thinke lawfull oths, both godly and necessarie. For by lawful promises and couenants confirmed by othes, Princes and their countries are cõfirmed in common tranquilitie and peace. By holie promises, with calling the name of God to witnesse, wee bee made liuely members of Christ, when we professe his religion, receiuing the Sacrament of baptisme. By like holie promise, the Sacrament of Matrimonie knitteth man & wife in perpetuall loue, that they desire not to bee separated for any displeasure or aduersitie that shall after happen.

Commodities had by lawful othes made and obserued.

By lawfull othes, which Kinges, Princes, Iudges, & Magistrates do swear, common lawes are kept inuiolate, Iustice is indifferently ministred, harmlesse persons, fatherlesse children, widdowes, and poore men are defended from murderers, oppressors and theeues, that they suffer no wrong nor take any harm. By lawful othes, mutuall societie,

amitie,

amitie, and good order is kept continuallie in all comminalties, as boroughes, cities, townes, and villages. And by lawfull oathes, malefactours are searched out, wrong doers are punished, and they which sustaine wrong, are restored to their right. Therefore lawful swearing cannot be euill, which bringeth vnto vs, so many godly, good and necessarie commodities. Wherfore when Christ so earnestlie forbad swearing, it may not so be vnderstanded as though he dyd forbid all maner of othes: but hee forbiddeth all vaine swearing, and forswearing, both by God and by his creatures: as the common vse of swearing, in buying, selling, and in our daylye communication, to the intent euery Christian mans worde shoulde bee aswell regarded in such matters, as if hee should confirme his communication with an othe. For euery Christian mans worde (sayth Saint Hierome) should bee so true, that it should be regarded as an othe. And Chrysostome witnessing the same, sayth: It is not conuenient to sweare, for what needeth vs to sweare, when it is not lawefull for one of vs to make a lie vnto another? Peraduenture some will say: I am compelled to sweare, for els men that do commune with mee, or do buie and sell with mee, will not beleeue mee. To this answereth Saint Chrisostome, That he that thus saith, sheweth himselfe to be an vniust and a deceytfull person, for if hee were a trustie man, and his deedes taken to agree with his wordes, hee should not neede to sweare at all. For hee that vseth trueth & plainesse in hys barganing and communication, hee shall haue no neede by such vaine swearing, to bring himself in credence

Vaine swearing is forbidden.

An obiection.

An answere.

with

with his neighbours, nor his neighbours wil not miſtruſt his ſayinges. And if his credence bee ſo much loſt in deed, that he thinketh no man will beleeue him without hee ſweare, then hee may well think his credence is clean gone. For truth it is (as Theophilactus writeth) that no mã is leſſe truſted, then hee that vſeth much to ſweare. And almightie god by the wiſeman ſaith. That man which ſweareth much, ſhall bee full of ſinne, and the ſcourge of God ſhall not depart from his houſe. Eccle. 33.

But heere ſome men wil ſay, for excuſing of their many othes in their daily talke: why ſhould I not ſweare, when I ſweare truly? To ſuch men it may bee ſaid: that though they ſweare truly, yet in ſwearing often, vnaduiſedly for trifles, without neceſſitie, & when they ſhuld not ſweare, they be not without fault, but do take gods moſt holy name in vain. Much more vngodly & vnwiſe men are they that abuſe Gods moſt holy name, not onely in buying and ſelling of ſmall thinges daily in all places, but alſo eating, drinking, playing, communing, and reaſoning. As if none of theſe things myght bee done, except in doing of them, the moſt holy name of God bee commonly vſed and abuſed, vainely, and vnreuerently talked of, ſworne by, and forſworne, to the breaking of Gods commandement, and procurement of his indignation. Another obiection. An anſwere

The

The second part of the sermon of swearing.

YOu haue bæn taught in the first part of this Sermon against swearing and periurie, what great daunger it is to vse the name of God in vaine. And that all kinde of swearing is not vnlawful neither against Gods commandement, & that there bæ thræ thinges required in a lawfull othe. First that it bæ made for the maintenaunce of the truth. Second, that it be made with iudgement, not rashly and vnaduisedly. Thirdly, for the zeale and loue of iustice. Yæ heard also what commodities commeth of lawfull othes, and what danger commeth of rash & vnlawful othes. Now as concerning the rest of the same matter, yæ shall vnderstand that aswel they vse the name of God in vain, that by an othe make lawefull promises of good and honest thinges, and performe them not: as they which doe promise euill and vnlawfull thinges, and doe performe the same. Of such men that regard not their godlie promises bounde by an othe, but wittinglie and wilfullie breaketh them, wæ doe reade in holie Scripture two notable punishmentes. First Iosua and the people of Israel made a league and faithfull promise of perpetuall amitie and friendship with the Gabaonites: notwithstanding afterward in the dayes of wicked Saul, manie of these Gabaonites were murdered, contrarie to the saide faithfull promise made. Wherwith Almightie God was so sore displeased, that hee sent an vniuersall hunger vpon the whole Countrie, which continued by the space of thræ yæres. And God would

Lawful oths & promises woulde bee better regarded.

Iosua. 9.

woulde not withdrawe his punishment, vntill the ſaid offence was reuenged by ỳ death of 7. ſonnes, or next kinſmen of King Saule. Also where as Zedechias king of Jeruſalem, had promiſed fidelitie to the king of Chaldea: afterward when Zedechias, contrarie to his othe and allegeance, did rebell againſt king Nabucodonozor, this Heathen king by Gods permiſſion and ſufferance, inuading the land of Jewrie, and beſieging the citie of Jeruſalem, compelled the ſaid king Zedechias to flee, & in fleeing tooke him priſoner, ſlewe his ſonnes before his face, and put out both his eies, and binding him with chaines, led him priſoner miſerably into Babylon. 2. Reg. 11.

Thus doeth God ſhewe plainelie, howe muche hee abhorreth breakers of honeſt promiſes, bounde by an oath made in his name. And of them that make wicked promiſes by an oath, and wyll performe the ſame, wee haue example in the Scripture. chiefelie of Herode, of the wicked Jewes, and of Jepthah. Herode promiſed by an oathe vnto the Damoſell which daunſed before him, to giue vnto her whatſoeuer ſhee ſhoulde aſke: when ſhe was inſtructed before of her wicked mother, to aſke the head of Saint John Baptiſt. Herode as hee tooke a wicked othe, ſo hee more wickedlie performed the ſame, and cruelly ſlew the moſt holie Prophete: Likewiſe did the malicious Jewes make an othe, curſing themſelues if they dyd eyther eate or drinke, vntill they had ſlaine S. Paul. And Jepthah, when God had giuen to him victorie of the children of Ammon, promiſed of a fooliſh

Vnlawfull oths & promiſes are not to bee kept.

Mat. 14.

Acts. 23.

Iud. 11.

deuotion

deuotion vnto God to offer for a sacrifice vnto him that person which of his owne house shoulde first meete with him, after his returne home. By force of which fonde and vnaduised oth, hee did slea his owne and onely daughter which came out of hys house, with myrth and ioy to welcome hym home. Thus the promise which hee made most foolishlie to God, agaynst Gods euerlasting wyll & the law of nature, most cruelly he performed, so cõmitting against God double offence. Therefore, whosoeuer maketh any promise, binding himselfe therunto by an othe, let him forsee that the thing which he promiseth bee good, honest, and not against the commandement of God, and that it be in his owne power to performe it iustly. And such good promises must al men keep euermore assuredly. But if a man at any time shall either of ignoraunce, or of malice promise and sweare to do any thing which is either against the lawe of Almightie God, or not in his power to performe: let him take it for an vnlawful and vngodly oth.

Against periurie.

Now some thing to speake of periurie, to the intent you should know, how great and græuous an offence against God this wilfull periurie is. I wil shewe you, what it is to take an oth before a iudge vpon a booke. First when they laying their handes vpon the Gospel booke, do sweare truly to enquyre and to make a true presentment of thinges, wherwith they bee charged, and not to let from saying the truth and doyng truely for fauour, loue, dread, or malice of any person, as God may helpe them and the holy contents of that booke: They must

An oth before a iudge

consi-

conſider, that in that booke is conteined Gods euer-
laſting trueth, his moſt holye and eternall worde,
wherby we haue forgiueneſſe of our ſinnes, and be
made inheritours of heauen, to liue for euer with
Gods Angels and his ſaincts, in ioy and gladnes.
In the Goſpell booke is contyned alſo Gods terri-
ble threates to obſtinate ſinners, that will not a-
mend their liues, nor beleeue the trueth of God his
holy worde, and the euerlaſting paine prepared in
hell for Idolaters, Hypocrites, for falſe and vaine
ſwearers, for periured men, for falſe witnes berers,
for falſe condemners of innocent and giltleſſe men,
and for them which for fauour, hide the crimes of e-
uil doers, that they ſhould not be puniſhed. So that
whoſoeuer wilfullye forſweare themſelues vppon
Chriſts holy Euangely, they vtterly forſake Gods
mercy, goodnes, and trueth, the merites of our Sa-
uiour Chriſts natiuity, life, paſſion, death, reſurrec-
tion, and aſcenſion, they refuſe the forgiueneſſe of
ſinnes, promiſed to all penitent ſinners, the ioyes of
heauen, the company with Angels and Saints for
euer. All which benefites and comfortes, are promi-
ſed vnto true Chriſtian perſons in the Goſpel: And
they, ſo being forſworn vpon the Goſpell, do betake
themſelues to the diuels ſeruice, the maiſter of all
lies, falſhoode, deceipt, and periurye, prouoking the
great indignation and curſſe of God againſt them
in this life, and the terrible wrath and iudgment of
our ſauiour Chriſt, at the great day of the laſt iudg-
ment, when he ſhall iuſtly iudge both the quick and
the dead, according to their workes. For whoſoe-
uer forſaketh the trueth, for loue or diſpleaſure of

anye man, of for lucre and profite to himſelfe, doeth forſake Chriſt, and with Iudas betray him. And although ſuch periured mens falſehood be now kept ſecret, yet it ſhall be opened at the laſt day, when the ſecrets of al mens hearts ſhall be manifeſt to all the world. And then the trueth ſhall appeare, and accuſe them: and their own conſcience, with all the bleſſed companie of heauen, ſhal beare witnes truely agaynſt them. And Chriſt the righteous Iudge ſhal then iuſtly condemn them to euerlaſting ſhame and death. This ſinne of periurie, almightye God by the Prophet Malachie doeth threaten to punyſhe ſore, ſaying vnto the Iewes, I will come to iudgement, and I will bee a ſwift witneſſe and a ſharpe iudge vppon ſorcerers, adulterers, and periured perſons. Whiche thynge to the Prophet Zachary, God declareth in a viſion, wherein the prophet ſaw a booke fleeing, which was twentie cubites long, and ten cubites broade, God ſaying then vnto him, this is the curſſe that ſhall go forth vpon the face of the earth, for falſehoode, falſe ſwearing, and periury. And this curſſe ſhall enter into the houſe of the falſe man, and into the houſe of the periured man, and it ſhal remaine in the middeſt of his houſe, conſume him & the timber & ſtones of his houſe. Thus you ſee how much God doeth hate periurye, & what punyſhment God hath prepared for falſe ſwearers, and periured perſons.

Though periury do eſcape here vnſpied & vnpuniſhed it ſhall not do ſo euer.

Mala. 3

Zach. 5.

Thus you haue heard, how and in what cauſes it is lawfull for a Chriſtian man to ſweare: yee haue heard what properties and conditions a lawful oth muſt haue, and alſo howe ſuche lawfull othes are both

both godly and necessary to be obserued: yee haue heard, that it is not lawfull to sweare vainely, (that is) other wayes then in such causes, and after such sort as is declared. And finally, yee haue heard how damnable a thing it is, either to forswear our selues or to keep an vnlawfull & an vnadui sed oth. Wherefore let vs earnestly call for grace, that all vain swearing and periurie set apart, we may onely vse such othes as be lawfull and godly, and that we may truely without all fraude keepe the same, according to Gods will and pleasure. To whome with the Sonne and the holy Ghost, be all honour and glorie. Amen.

A Sermon how dangerous a thing it is to fall from God.

IF our going from God, the wise man saieth, that pride was the first beginning: for by it mans hart was turned from GOD his maker. Eccle. 10.

For pride (saith he) is the fountaine of al sin: he y hath it shalbe full of cursings & at y end it shal ouerthrow him. And as by pride and sinne we goe from God, so shal God and al goodnes with him go from vs. And the prophet Oze doth plainely affirme, that they which goe a way stil from God by vitious living, and yet would go about to pacifie him otherwise by sacrifices, and entertainment hereby, they labor in vaine. Oze. 5.

For, notwithſtanding all their ſacrifice, yet he goeth ſtil away from them. For ſo much (ſaith the prophet) as they do not applie their mindes to returne to God, although they go about with whole flocks and heardes to ſeeke the Lorde, yet they ſhall not finde him: for hee is goue away from them. But as touching our turning to God, or from God, you ſhal vnderſtande, that it maye bee done diuers waies. Sometimes directly by Idolatrie, as Iſraell and Iuda then did: ſometimes men goe from God by lack of faith, and miſtruſting of God, whereof Eſay ſpeaketh in this wiſe, Woo to them that go down into Egypt to ſeeke for helpe, truſting in horſes, and hauing confidence in the number of Chariots, and puiſſance or power of horſemen: they haue no confidence in the holye God of Iſraell, nor ſeeke for the Lord. But what followeth? The Lord ſhall let his hande fall vppon them, and downe ſhall come both the helper, and he that is holpen: they ſhall bee deſtroyed altogether. Somtime men go from God by the neglecting of his commandements concerning their neighbours, which commaundeth them to expreſſ hartie loue towards euery man, as zachary ſaid vnto the people in Gods behalfe, Giue true iudgement, ſhew mercie and compaſſion euery one to his brother, imagine no deceite towards widowes, or children fatherleſſe and motherleſſe, toward ſtrangers, or the poore, let no man forge euill in his harte againſt his brother. But theſe thinges they paſſed not of, they turned their backes & went their way, they ſtopped their eares that they might not heare, they hardened their hartes as an Adamante ſtone, that

Eſay. 31.

Zach. 7.

that they might not listen to the law, and the wordes that the Lord had sent through his holye spirite, by his ancient prophets. Wherefore the Lord shewed his great indignation vpon them. It came to passe (saith the Prophet) euen as I tolde them: as they would not heare, so when they cried, they were not heard, but were scattered into al kingdomes which they neuer knew, and their land was made desolat. And to be short, all they ẏ may not abide the worde of God, but following the perswasions & stubbernes of their own hearts, go backward and not forward (as it is said in Ieremie) they go and turne away from God. In so much that Origen saith, hee that with minde, with studye, with deedes, with thought and care applieth and giueth him selfe to Gods word, and thinketh vpon his lawes day and night, giueth himselfe wholy to God, and in his precepts and commaundements is exercised: this is he that is turned to God. And on the other parte hee saith: Whosoeuer is occupied with fables and tales when the worde of God is rehearsed, hee is turned from God. Whosoeuer in time of reading Gods word is carefull in his mind of worldly businesse, of mony, or of lucre, he is turned from God: whosoeuer is intangled with the cares of possessions, filled with couetousnesse of riches, whosoeuer studieth for the glory & honor of this world, hee is turned from God. So that after his minde, whosoeuer hath not a speciall minde to that thinge that is commaunded or taught of God, hee that doeth not listen vnto it, embrace and print it in his heart, to the intent that hee may duly fashion his life thereafter, hee is plainely Ieremi. 7. Ieremi. 7.

turned from God, although he doe other things of his own deuotion & minde, which to him seeme better, and more to Gods honour. Which thing to bee true, wee be taught & admonished in the holy scripture by the example of king Saull, who being commaunded of God by Samuell, that he should kill all the Amalekites, and destroye them clearelye with their goods and cattell: yet he, being mooued partly with pitie, and partly (as he thought) with deuotion vnto GOD, saued Agag the king, and all the chiefe of their cattell, therewith to make sacrifice vnto God. Wherewithall God beeing displeased highly, sayd vnto the prophet Samuel, I repent that euer I made Saull king, for hee hath forsaken mee, and not followed my wordes, and so he commaunded Samuell to shew him, and when Samuell asked wherefore (contrary to Gods word) hee had saued the cattell, he excused the matter, partly, by feare, saying, hee durst doe none other, for that the people would haue it so, partly, for that they were goodly beastes, he thought God would bee content, seeing it was done of a good intent and deuotion, to honor God with the sacrifice of them.

1.Reg.15.

But Samuell reproouing all such intents & deuotions (seem they neuer so much to Gods honor, if they stand not with his word, wherby we may bee assured of his pleasure) saide in this wise: would God haue sacrifices and offerings? or rather y his word should bee obeied? To obey him is better then offerings, & to listen to him, is better then to offer the fat of Rammes: yea, to repugn against his voyce, is as euill as the sin of southsaying: & not to agree to it, is

like

like abhominable Idolatry. And nowe for asmuch as thou hast cast away the worde of the Lorde, hee hath cast away thee, that thou shuldest not be king.

By all these examples of holy scripture, we may know, that as we forsake God, so shall hee euer forsake vs. And what miserable state doth consequently & necessarily follow thervpon, a man may easilie consider by the terrible threatnings of God. And although he consider not all the said misery to the vttermost, being so great that it passeth any mans capacitye in this life sufficiently to consider the same: yet he shall soone perceiue so much therof, that if his hart be not more then stony, or harder then the Adamant, he shall fear, tremble, & quake, to call the same to his remembrance. First the displeasure of God towards vs, is commonly expressed in the scripture by these two thinges: by shewing his fearfull countenance vpon vs, & byturning his face, or hiding it frō vs. By shewing his dreadful countenance, is signified his great wrath: but by turning his face or hyding thereof, is many times more signified, that is to say, that he clearly forsaketh vs, and giueth vs ouer. The which significations bee taken of the properties of mens manners. For men towards them whome they fauour, commonly bear a good, a cherfull, and a louing countenaunce: so that by the face or countenaunce of a man, it doeth commonly appeare what will or mind he beareth towards other. So whē God doth shew his dreadful countenance towardes vs, that is to saye, doeth send dreadfull plagues of sword, famin, or pestilence vpon vs, it appeareth that he is greatly wroth with vs. But whē

The turning of God from man.

he withdraweth from vs his ſworde, the right doctrine of Chriſt, his gratious aſſiſtaunce and ayde, (which is euer ioyned to his worde) and leaueth vs to our owne wit, our own will and ſtrength: he declareth then, that hee beginneth to forſake vs. For wheras God hath ſhewed to all them that truly beleeue his Goſpell, his face of mercy in Jeſus Chriſt, whiche doeth ſo lighten their heartes, that they (if they behold it as they ought to do) bee tranſformed to his Jmage, bee made partakers of the heauenlie light, and of his holy ſpirite, and be faſhioned to him in all goodnes requiſite to the children of God: ſo, if they after do neglect the ſame, if they be vnthankefull vnto him, if they order not their liues according to his example and doctrine, and to the ſetting forth of his glory, he will take away from them his kingdome, his holy word, whereby hee ſhould raigne in them, becauſe they bring not foorth the fruit thereof that he looketh for. Neuertheleſſe, he is ſo mercifull, and of ſo long ſufferance, that he doth not ſhew vpon vs that great wrath ſoudainly. But when wee beginne to ſhrinke from his word, not beleeuing it, or not expreſſing it in our liuings: firſt he doth ſend his meſſengers, the true Preachers of his word, to admoniſh and warne vs of our dutie: that as he for his part, for the great loue hee bare vnto vs, deliuered his owne ſonne to ſuffer death, that wee by his death might be deliuered from death, and be reſtored to the life euerlaſting, euermore to dwell with him, and to be partakers and inheritours with him, of his euerlaſting glorie and kingdome of heauen: ſo again, that we for our parts ſhould walke in godlie

life

life, as becommeth his Children to doo. And if this will not serue, but still wee remayne disobedient to his worde and will, not knowing him, nor loving him, not fearing him, not putting our whole trust and confidence in him: and on the other side, to our neighbours behauing our selues vncharitablye, by disdayne, enuye, malice, or by committing murder, robberie, adultery, glotony, deceit, lying, swearing, or other like detestable workes, and vngodly behauiour, then hee threatneth vs by terrible commina- Heb. 41. Psalme. 25.
tions, swearing in greate anger, that whosoeuer doeth these workes, shall neuer enter into his rest, which is the kingdome of heauen.

The second part of the Sermon of falling from God.

IN the former part of this sermon, yee haue learned howe many manner of wayes men fall from God: some by idolatrye, some for lacke of fayth, some by the neglecting of their neighbors, some by not hearing of Gods word, some by the pleasure they take in the vanities of worldly thinges. Ye haue also learned in what misery that man is, which is gone from GOD. And howe that God yet of his infinite goodnes to call againe man from that his misery, vseth first gentle admonitions by his Preachers, after hee layeth on terrible threatninges. Nowe if

this gentle monition and threatening together doe not serue, Then God will shew his terrible countenance vpon vs, he will powre intollerable plagues vpon our heads, and after hee will take away from vs al his aid and assistance wherwith before he did defend vs from al such manner of calamitie. As the Esay. 5. Euãgelical prophet Esay agreeing with Christs parable, doth teach vs, saying: That God had made a goodlye vineyarde for his beloued Children: hee hedged it, hee walled it round about, hee planted it with chosen vines, and made a turret in the middest thereof, and therin also a vine presse. And when he loked that it should bring him forth good grapes, it brought forth wild grapes, and after it foloweth: Now shall I shew you (saith God) what I wil do with my vineyard: I will pluck downe the hedges, that it may perish: I will breake down the walles, that it may bee troden vnderfoote: I will let it lye waste, it shall not bee cut, it shall not be digged, but bryars and thornes shall ouergrow it, and I shall commaund the clouds that they shall no more raine vpon it. Math. 21.

By these threatnings we are monished & warned that if wee which are the chosen vineyarde of God, bring not forth good grapes, ỹ is to say, good workes that may be delectable & pleasant in his sight, when he loketh for them, when he sendeth his messengers to call vpon vs for them, but rather bring forth wild grapes, that is to say, sower workes, vnsauery, and vnfruitful: then will he pluck away all defence, and suffer greeuous plagues of famine, battell, dearth & death, to light vpon vs. Finally if these serue not, he

hee will let vs lye waſt, he will giue vs ouer, he wil turne away from vs, hee will dig and delue no more about vs, he will let vs alone, and ſuffer vs to bring forth euen ſuch fruit as we wil, to bring forth brambles, briers, and thornes, al naughtines, al vice, and that ſo aboundantly, that they ſhal clean ouergrow vs, choke, ſtrangle, and vtterlye deſtroy vs. But they that in this world, liue not after God (but after their owne carnall libertie) perceiue not this great wrath of God towards them, that he will not dig, nor delue any more about them, that he doth let thē alone euen to themſelues. But they take this for a great benefite of God, to haue al their own liberty: & ſo they liue, as carnall liberty were the true libertie of the goſpell. But God forbid (good people) that euer we ſhould deſire ſuch liberty. For although God ſuffer ſometimes the wicked to haue their pleaſure in this worlde, yet the ende of vngodlye liuing is at length endles deſtruction. The murmuring Iſraelites had that they longed for, they hadde Quailes ynough, yea, till they were weary of them. But what was ỹ end therof: their ſweet meat had ſowr ſauce: euen whiles the meat was in their mouthes, the plague of God lighted vpon them, and ſodainlie they died. So, if we liue vngodly, & God ſuffreth vs to folow our own wils, to haue our own delights & pleaſures, and correcteth vs not with ſome plague: it is no doubt, but he is almoſt vtterlye diſpleaſed with vs. And although he be long ere he ſtrike, yet many times when he ſtriketh ſuch perſons, he ſtriketh thē at once for euer. So that when he doth not ſtrike vs, when he ceaſeth to afflict vs, to puniſhe or Numbers. 11.

beat

beat vs and suffereth vs to runne headlong into all vngodlines, and pleasures of this worlde that wee delight in, without punishment and aduersitie, it is a dreadfull token that hee loueth vs no longer, that hee careth no longer for vs, but hath giuen vs ouer to our owne selues. As long as a man doeth proine his vines, doth dig at the roots, and doth lay freshe earth to them, he hath a minde to them, hee perceiueth some token of fruitfulnes that may be recouered in them, but when he will bestow no more suche cost and labor about them, then it is a signe that he thinketh they will neuer be good. And the father as long as he loueth his childe, he looketh angerly, hee correcteth him when he doth amisse, but when that seruеth not, and vpon that he ceaseth from correction of him & suffereth him to do what he list himselfe, it is a signe that hee intendeth to disinherite him, & to cast him away for euer. So surely nothing should pearce our heart so sore, and put vs in such horrible fear, as when we know in our conscience, that wee haue greeuously offended God and do so continue, and that yet he striketh not, but quietly suffereth vs in the naughtinesse that we haue delight in. Then specially it is time to cry, and to cry againe, as Dauid did: Cast me not away from thy face, and take not away thy holy spirit from me. Lorde turne not away thy face from me, cast not thy seruant away in displeasure. Hide not thy face from me, least I be like vnto them that go downe to hel. The which lamentable praiers of him, as they do certify vs what horrible danger they be in, from whome God turneth his face (for the time, & as long as he so doth:)

Psalme. 51.

Psalme. 142.

Psalme. 26.

so

ſo ſhould they mooue and ſtirre vs to crie vpon God with all our hart, that we may not be brought into that ſtate, which doubtleſſe is ſo ſorowfull, ſo miſerable, and ſo dreadfull, as no tongue can ſufficiently expreſſe, nor any hart can thinke. For what deadlie greefe may a man ſuppoſe it is to bee vnder the wrath of God, to be forſaken of him, to haue his holy ſpirit the authour of al goodneſſe to be taken from him, to be brought to ſo vile a condition, that he ſhall be left meete for no better purpoſe, then to be for euer condemned to hell? For not onely ſuch places of Dauid doe ſhewe, that vppon the turning of Gods face from any perſons, they ſhall be left bare from all goodneſſe, and farre from hope of remedie: but alſo the place rehearſed laſte before of Eſay, doeth meane the ſame, which ſheweth, that God at length doeth ſo forſake his vnfruitfull vineyarde, that hee wil not onely ſuffer it to bring forth weedes, bryers, and thornes, but alſo further to puniſh the vnfruitfulneſſe of it. He ſaith hee will not cut it, he will not delue it, and he will commaunde the cloudes that they ſhall not raine vpon it: whereby is ſignified the teaching of his holy worde, which Saint Paule, after a like manner, expreſſed by planting and watering, meaning that he will take that away from them, ſo that they ſhalbe no longer of his kingdome, they ſhall be no longer gouerned by his holy ſpirit, they ſhall be put from the grace and benefites that they had, & euer might haue enioyed through chriſt, they ſhall be depriued of the heauenly light, and life which they had in Chriſt, whiles they abode in him: they ſhall be (as they were once) as men without

God

God in this world, or rather in worse taking. And to be short, they shalbe giuen into the power of the diuel, which beareth the rule in al them that be cast away from God, as he did in Saul and Iudas, & generally in all such, as worke after their own wils, the children of mistrust & vnbeleif. Let vs beware therfore (good christian people) least that wee reiecting or casting away Gods word (by the which we obtein and reteine true faith in God) be not at length cast of so far, that we become as the children of vnbeleef, which be of two sorts, far diuerse, yea, almost cleane contrary, & yet both be very far from returning to God, the one sort, only weighing their sinful & detestable liuing, with the right iudgement and straitnes of gods righteousnes, be so without counsaile, & be so comfortles (as they al must needes bee from whom the spirite of counsail & comfort is gon) that they wil not be perswaded in their hearts, but that either God cannot, or else that he will not take them again to his fauor & mercy. The other hearing the louing & large promises of Gods mercye, and so not conceiuing a right faith therof, make those promises larger then euer God did, trusting, that although they continue in their sinfull and detestable liuing neuer so long, yet that God at the end of their life, wil shew his mercye vpon them, and that then they will returne. And both these two sorts of men bee in a damnable state, and yet neuertheless God (who willeth not the death of the wicked) hath shewed meanes, wherby both the same (if they take heede in season) may escape. The first, as they doe dreade Gods rightfull iustice in punishing sinners

2. Reg. 15.

Eccl. 18. and 33.

(wherby

(wherby they ſhould be diſmaied, & ſhould diſpaire indeed, as touching any hope that may bee in them ſelues) ſo if they would conſtantly or ſteadfaſtly beleeue, that Gods mercy is the remedy appointed againſt ſuch diſpair & diſtruſt, not only for thē, but generally for al that be ſory & truly repentāt, & wil ther withal ſtick to Gods mercy, they may bee ſure they ſhall obteine mercy, and enter into the port or hauen of ſafegard, into the which whoſoeuer doth come, be they before time neuer ſo wicked, they ſhal be out of danger of euerlaſting damnation, as God by Ezechiel ſaith, what time ſoeuer a ſinner doth return and take earneſt and true repentance, I wil forget al his wickednes. The other, as they be ready to beleeue gods promiſes ſo they ſhuld be as ready to beleeue the threatnings of God: as wel they ſhuld beleeue the law, as the goſpel: as well that there is an hel & euerlaſting fire, as that there is an heauen & euerlaſting ioy: as wel they ſhould beleeue damnation to be threatned to the wicked & euil doers, as ſalnation to bee promiſed to the faithfull in word and works, as well they ſhould beleeue God to be true in the one, as in the other. And the ſinners that continue in their wicked liuing, ought to thinke that the promiſes of Gods mercy, and the Goſpell, perteine not vnto them beeing in that ſtate, but onelie the law, and thoſe Scriptures which conteyne the wrath and indignation of GOD, and his threatnings, which ſhould certifie them, that as they doe ouer boldly preſume of Gods mercy, and liue diſſolutely: ſo doth God ſtill more and more withdraw his mercy from them, and he is ſo prouoked thereby

Againſt deſperation.

Ezec. 3.

Againſt preſumption.

to

to wrath at length, that hee destroyeth such presumers many times sondenly. For of such saint Paul said thus, When they shall say it is peace, there is no danger, then shall sodayne distruction come vpon them. Let vs beware therfore of such naughty boldnes to sinne: for God, which hath promised his mercie to them that bee truely repentant (although it be at the latter ende) hath not promised to the presumptuous sinner, either that he shal haue long life, or that he shal haue true repentance at the last end. But for that purpose hath hee made euerye mans death vncertaine, that he should not put his hope in the end, and in the meane season (to Gods high displeasure) liue vngodly. Wherfore, let vs follow the counsaile of the wise man, let vs make no tarrying to turne vnto the Lord: let vs not put of from day to day, for sodainely shall his wrath come, and in time of vengeaunce he will distroye the wicked. Let vs therfore turne betimes, and when wee turne let vs pray to God as Oze teacheth, saying: forgiue al our sinnes, receiue vs graciously. And if wee turne to him with an humble and a very penitent heart, he will receiue vs to his fauour and grace for his holie names sake, for his promise sake, for his trueth and mercies sake, promised to all faithfull beleeuers in Jesus Christ his onely naturall Sonne: to whome the onely sauiour of the world, with the father and the holy Ghost, bee all honour, glory, and power, world without end. Amen.

1. Thes. 5.

Oze. 14.

An

An exhortation against the feare of Death.

IT is not to bee marueiled that worldly men do fear to die: For death depriueth thē of al worldly honours, riches and possessions, in the fruition whereof, the worldly man counteth himselfe happy, so long as he may enioy them at his owne pleasure: and otherwise, if he be dispossessed of the same, without hope of recouery, then he can none otherwise think of himselfe, but that he is vnhappy, because he hath lost his worldlye ioye and pleasure. Alas thinketh this carnall man, shall I nowe depart for euer from all my honours, all my treasure, from my countrey, friends, riches, possessions, and worldly pleasures, which are my ioy and harts delight? alas that euer that day shall come, when all these I must bid fare wel at once, & neuer to enioy any of thē after. Wherfore it is not without great cause spoken of the wise man: O death, how bitter and sower is the remembraunce of thee, to a man that liueth in peace and prosperity in his substaunce, to a man liuing at ease, leading his life after his owne minde without trouble, and is therewithall well pampered and fedde? Eccle. 41.

There bee other men, whome this worlde doeth not so greatly laugh vpon, but rather vexe and oppresse with pouerty, sickenesse, or some other aduersitie, yet they do feare death, partly, because the flesh abhorreth naturallye his owne sorrowfull dissolution, which death doeth threaten vnto them, and

partlie by reason of sicknesse and painefull diseases, which bee most stronge pangues and agonies in the flesh, and vse commonly to come to sicke men before death, or at the last accompany death, whensoeuer it commeth.

Although these two causes seeme greate and weighty to a worldly man, whereupon he is moued to fear death, yet there is an other cause much greater then anie of these rehearsed, for which in deede hee hath iust cause to feare death, and that is, the state and condition whereunto at the last end death bringeth all them that haue their heartes fixed vpon this world, without repentance and amendement: This state and condition is called the second death, which vnto all such shall ensue after this bodily death. And this is that death, which indeede ought to bee dread and feared: for it is an euerlasting losse without remedie of the grace and fauour of God, and of euerlasting ioy, pleasure, and felicitie. And it is not onely the losse for euer of all these eternall pleasures, but also it is the condemnation both of body & soule (without either appellation, or hope of redemption) vnto euerlasting paines in hel. Vnto this state death sent the vnmercifull and vngodly rich man (that Luke speaketh of in his gospel) who liuing in al wealth and pleasure in this world, and cherishing himselfe daily with dainty fare, and gorgious apparell, dispised poore Lazarus that lay pitifully at his gate, miserably plagued & full of sores, and also grieuously pined with hunger. Both these two were arrested of death, whiche sent Lazarus, the poore miserable man by Angels anone vnto A-

Luke. 16.

brahams

brahams boſomme, a place of reſt, pleaſure, and conſolation: But the vnmercifull rich man deſcended downe into hell, and beeing in torments, hee cryed for comfort, complayning of the intollerable paine that hee ſuffered in that flame of fire, but it was to late. So, vnto this place bodily death ſendeth all them that in this worlde haue their ioy and felicity, all them that in this worlde bee vnfaithfull vnto God, and vncharitable vnto our neighbours, ſo dying without repentance and hope of gods mercy. Wherefore it is no marueile, that the worldlye man feareth death, for hee hath much more cauſe ſo to doe, then he himſelfe doth conſider. Thus we ſee three cauſes why worldly men feare death. One, The firſt.
becauſe they ſhal loſe thereby their worldly honors, riches, poſſeſſions, and all their hearts deſires: Another, becauſe of the painfull deſeaſes, and bitter Seconde.
pangues, which commonlye men ſuffer, either before, or at the time of death: but the chiefe cauſe aboue all other, is the dread of the miſerable ſtate of Third.
eternall damnation both of bodie and ſoule, which they fear ſhal follow, after their departing from the worldly pleaſures of this preſent life.

For theſe cauſes be al mortall men, (which be giuen to the loue of this world) both in feare, & ſtate of death, through ſin (as the holy apoſtle ſaith) ſo long as they liue heere in this world. But (euerlaſting Heb. 10.
thankes be to almighty God for euer) there is neuer one of all theſe cauſes, no nor yet them altogether, that can make a true Chriſtian man afraide to dye (which is the very member of Chriſt, the temple of 1. Cor. 3
the holy ghoſt, the ſon of God, & the very inheritour

of the euerlasting kingdome of heauen:) but plainely contrary, hee conceiueth great and many causes vndoubtedly grounded vpon the infalible and euerlasting truth of the worde of God, which moueth him not onely to put away the fear of bodily death, but also for the manifold benefites and singular commodities, which ensue vnto euery faithful person by reason of the same, to wishe, desire, and long heartily for it. For death shall be to him no death at al, but a very deliuerance frō death, from al paines, cares, and sorrowes, miseries, and wretchednes of this worlde, and the very entrie into rest, and a beginning of euerlasting ioye, a tasting of heauenlye pleasures, so great, that neither tongue is able to expresse, neither eye to see, nor eare to heare them: no, nor any earthly mans heart to conceiue them. So exceeding greate benefites they bee, whiche God our heauenly father by his meere mercy, and for the loue of his sonne Jesus Christ, hath laid vp in store and prepared for them that humbly submit themselues to Gods will, and euermore vnfaignedlye loue him from the bottome of their hearts. And we ought to beleeue that death beeing slaine by Christ, can not keepe any man, that steadfastly trusteth in Christ, vnder his perpetuall tyranie and subiection: but that he shall rise from death againe vnto glorye at the last daye, appointed by almighty God, like as Christe our heade did rise againe, according to Gods appoyntment, the thirde daye. For S. Augustine sayth: The heade going before, the members must to followe and come after. And S. Paul sayth: If Christ bee risen from the dead, wee shall

rise

rise also from the same. And to comfort all Christian persons herein, holy Scripture calleth this bodily death a sleepe, wherein mans senses be (as it were) taken from him for a season, and yet when he awaketh, he is more fresh then he was when he went to bed. So, although wee haue our soules seperated from our bodies for a season, yet at the generall resurrection we shalbe more fresh, beautifull, and perfect then we be now. For now we bee mortall, then shall we be immortall: nowe infect with diuers infirmities, then clearly voyde of all immortall infirmities: nowe wee bee subiect to all carnall desires, then wee shalbe all spirituall, desiring nothing but Gods glory, and things eternall. Thus is this bodily death, a dore or entering vnto life, and therfore not so much dreadfull (if it be rightly considered) as it is comfortable, not a mischeife, but a remedy for al mischeefe, no enemy, but a friend, not a cruel tyrant, but a gentle guide, leading vs not to mortality, but to immortalitie, not to sorrow and paine, but to ioy and pleasure, and that to endure for euer, if it bee thankfully taken and accepted as Gods messenger, and patiently borne of vs for Christes loue, that suffered most painefull death for our loue, to redeeme vs from death eternal. According hereunto S. Paul saith, our life is hid with Christ in God: but whē our life shal appear, then shal we also appeare with him in glory. Why then shal we feare to die, considering the manifold and comfortable promises of the Gospel, & of holy scriptures? God the father hath giuen vs euerlasting life (saieth S. Iohn) and this life is in his sonne. He that hath the sonne, hath life, and he

Rom. 4.

Iohn. 6.

that hath not the Sonne, hath not life. And this I
Iohn.6. write (sayth Saint Iohn) to you that beleeue in the
name of the Sonne of God, that you maye knowe
that you haue euerlasting life, and that you doe be-
Iohn.6 leeue vpon the name of the sonne of God. And our
Sauiour Christ sayth: Hee that beleeueth in mee
hath life euerlasting, and I will raise him from
2.Cor.1. death to life at the last day: Saint Paul also saieth,
that Christe is ordeined and made of God our right-
eousnesse, or holinesse and redemtion, to the intent
that he which will glorie, should glory in the Lord.
Saint Paul did contemne and set little by all other
thinges, esteeming them as dung, which before he
had in very great price, that hee might bee found in
Christ, to haue euerlasting life, true holines, righte-
ousnes, and redemption. Fynally, Saint Paul ma-
Colos.3. keth a plaine argument in this wise: If our hea-
uenly father would not spare his own naturall son,
but did giue him to death for vs: how can it be, that
with him he should not giue vs all thinges? There-
fore if wee haue Christ, then haue we with him, and
by him, all good things whatsoeuer wee can in our
hearts wishe or desire, as victory ouer death, sinne,
and hell: wee haue the fauour of God, peace with
him, holinesse, wisedome, iustice, power, life, and re-
demption, we haue by him perpetual health, wealth
ioy, and blisse euerlasting.

The second part of the Sermon
of the feare of death.

IT hath bene heeretofore shewed you, that there be three causes wherfore men do commonly feare death. First, the sorowfull departing from worldlye goodes and pleasures. The second, the feare of the pangues & pains that come with death. Last and principall cause is, the horrible feare of extreame miserye, and perpetuall damnation in tyme to come. And yet non of these three causes troubleth good men, because they staye themselues by true faith, perfect charitie, and sure hope of the endlesse ioy and blisse euerlasting.

All those therefore haue great cause to bee full of ioy, that be ioyned to Christ with true faith, stedfast hope, and perfect charity, and not to feare death nor euerlasting damnation. For death can not depriue them of Jesu Christ, nor any sin can condemn them that are grafted surely in him, which is their onely ioy, treasure, and life. Let vs repent our sins, amend our liues, trust in his mercye and satisfaction, and death can neither take him frō vs, nor vs from him. For then (as S. Paul, saith) whether we liue or die, we be the Lords owne. And againe he sayth, Christ did die, & rose again, because he should be Lord both of the dead & quicke. Then if we be the Lords owne when we be dead, it must needs folow that such tēporal death, not onely cannot harm vs, but also that it shall much be to our profite, and ioyn vs vnto God more perfectly. And therof the Christian hart may

surely be certified by the infalible or vndeceiueable truth of holie Scripture. It is God (sayth Saint Hebrues.14. Paul) whiche hath prepared vs vnto immortalitie and the same is hee which hath giuen vs an earnest of the spirite. Therefore let vs be alwaies of good comfort, for we know that so long as wee bee in the body, we be (as it were) far from God in a strange countrey, subiect to many perils, walking without perfect sight and knowledge of almighty God, onely seeing him by fayth in holy scriptures. But wee haue a courage and desire rather to be at home with God and our sauiour Christ, farre from the bodye, where we may beholde his Godhead as hee is, face to face, to our euerlasting comfort. These be Saint Paules words in effect, whereby wee may perceiue that the life in this world, is resembled and likened to a pilgrimage in a straunge countrey, farre from God, and that death, deliuering vs from our bodies doth send vs straight home into our owne countrie, and maketh vs to dwell presentlye with God for euer, in euerlasting rest and quietnes: so that to die, is no losse, but profite and winning to all true Christian people. What lost the theefe that hanged on the crosse with Christ, by his bodily death? yea, how much did he gaine by it? Did not our Sauiour saye vnto him: This day thou shalt be with me in para-Luke.16. dice? And Lazarus that pitifull person, that laye before the rich mans gate, pained with sores, and pyned with hunger, did not death highly profite and promote him, which by the ministery of Angels sent him vnto Abrahams bosome, a place of rest, ioy, and heauenly consolation? Let vs thinke none other

(good

(good Chriſtian people) but Chriſte hath prepared and made ready before, the ſame ioy and felicitie for vs, that hee prepared for Lazarus and the Theefe. Wherfore, let vs sticke vnto his ſaluation, and gratious redemption, and beleeue his worde, ſerue him from our hearts, loue and obey him, and whatſoeuer wee haue done heretofore contrary to his moſte holy will, nowe let vs repent in time, and heerafter ſtudy to correct our life: and doubt not, but we ſhall finde him as mercifull vnto vs, as he was either to Lazarus, or to the theefe, whoſe examples are written in holye Scripture, for the comfort of them that be ſinners, and ſubiect to ſorrowes, miſeries, and calamities in this worlde, that they ſhoulde not diſpaire in Gods mercy, but euer truſt thereby to haue forgiuenes of their ſinnes, and life euerlaſting, as Lazarus and the Theefe had. Thus I truſt euerye Chriſtian man perceiueth by the infallible or vndeceaueable worde of God, that bodily death can not harme nor hinder them that truly beleeue in Chriſt, but contrary, ſhall profite and promoote the Chriſtian ſoules, which being truly penitent for their offences, departe hence in perfect charity, & in ſure truſt, that God is mercifull to them, forgiuing their ſins, for the merites of Jeſus Chriſt his only natural ſon.

The ſecond cauſe why ſome doe feare death, is ſore ſickneſſe, and greeuous paines, which partlie come before death, and partly accompanieth or commeth with death, whenſoeuer it commeth. This feare, is the fear of the frail fleſh, and a naturall paſſion, belonging vnto the nature of a mortall man. But true faith by Gods promiſes, and in regard of

The ſecond cauſe why ſome do feare death.

the paines and pangs, which Christ vpon the Crosse suffered for vs miserable sinners, with consideration of the ioy and euerlasting life to come in heauen, will mittigate and asswage lesse those paines, and moderate or bring into a meane this feare, that it shall neuer bee able to ouerthrowe the hearty desire and gladnes, that the christian soule hath to be seperated from this corrupt bodye, that it maye come to the gratious presence of our sauiour Jesus Christe. If we beleeue stedfastly the word of God, wee shall perceiue that such bodily sikenesses, panges of death or whatsoeuer doloros pangs we suffer, either before or with death, bee nothing els in christian men, but the rod of our heauenly and louing father wherwith he mercifully correcteth vs, either to trie and declare the faith of his patient Children, that they may be found laudable, glorious, and honourable in his sight, when Jesus Christ shalbe openly shewed to be the iudge of all the world, or els to chastice and amend in them whatsoeuer offendeth his fatherlye and gratious goodnes, least they should perish euerlastingly. And this his correcting rodde, is common to all men that bee truely his. Therefore let vs cast away the burden of sinne that lieth too heauy in our necks, and returne vnto God by true penaunce and amendement of our liues, let vs with patience run this course that is appointed, suffering (for his sake that died for our saluation) all sorrowes and pangs of death, and death it selfe ioyfully, when God sendeth it to vs, hauing our eyes fixed and set fast euer vppon the heade and Captayne of our fayth Jesus Christe: who (considering the ioy that hee shoulde

Phil. 2.

come

come vnto) cared neither for the ſhame nor paine of death, but willingly conforming and framing his will to his Fathers will, moſte patientlye ſuffered the moſt ſhamefull and painefull death of the croſſe, beeing innocent and harmeleſſe. And nowe therefore hee is exalted in heauen, and euerlastinglye ſitteth on the right hand of the throne of God the Father. Let vs call to our remembrance therefore, the life and ioyes of heauen, that are kept for all them that patiently doe ſuffer heere with Chriſt, and conſider that Chriſt ſuffered all his painefull paſſion by ſinners, and for ſinners: and then we ſhall with patience, and the more eaſilye ſuffer ſuche ſorrowes and paines, when they come. Let vs not ſet at light the chaſtiſing of the LORD, nor grudge at him, nor fall from him, when of him we be corrected: for the Lord loueth them whome hee doth correct, and beateth euerie one whome hee taketh to his childe. What Childe is that (ſayth ſaint Paul) whome the father loueth, and doeth not chaſtice? If ye be without Gods correction (which all his welbeloued and true Children haue) then bee you but baſtardes, finally regarded of GOD, and not his true Children. Hebrues.12.

Therefore ſeeing that when we haue in earth our carnall fathers to be our correctours, we doe feare them, and reuerentlie take their correction: ſhall wee not muche more bee in ſubiection to God oure ſpirituall father, by whome wee ſhall haue euerlaſting lyfe? And our carnall Fathers ſometime correct vs euen as it pleaſeth them, without cauſe: but this Father iuſtlye correcteth vs, eyther for our ſinne

ſinne to the intent we ſhould amend, or for our commodity and wealth, to make vs thereby partakers of his holy neſſe. Furthermore, all correction which GOD ſendeth vs in this preſent time, ſeemeth to haue no ioy and comfort, but ſorrow and paine, yet it bringeth with it a taſt of Gods mercie and goodnes, towardes them that be ſo corrected, and a ſure hope of Gods euerlaſting conſolation in heaueu. If then theſe ſorrowes, diſeaſes, and ſickneſſes, and alſo death it ſelfe, bee nothing elſe but our heauenly fathers rod, whereby hee certifieth vs of his loue, and gratious fauour, whereby hee tryeth and purifieth vs, whereby he giueth vnto vs holineſſe, and certificth vs that we be his childzen, & he our merci-
Math. 25. full father: ſhall not we then with all humilitye, as obedient and louing childzen, ioyfully kiſſe our heauenly fathers rod, and euer ſay in our heart, with our ſauiour Jeſus Chriſt, Father, if this anguiſhe and ſorrowe which I feele, and death which I ſee approche may not paſſe, but that thy will is that I muſt ſuffer them, thy wil be done.

The third part of the Sermon
of the feare of death.

IN this Sermon againſte the feare of death, two cauſes were declared, whiche commonly moue worldly men to be in much feare to die, and yet the ſame doe nothinge trouble the faithfull and good liuers, when death

death commeth, but rather giueth them occaſion greatly to reioyce, conſidering that they ſhall be deliuered from the ſorrow and miſerie of this world, and bee brought to the great ioye and felicitie of the life to come. Now the third and ſpeciall cauſe why death in deede is to be feared, is the miſerable ſtate of the worldly and vngodly people after their death: but this is no cauſe at all, why the godly and faithfull people ſhould feare death, but rather contrarywiſe, their godly conuerſation in this life, and beleefe in Chriſt, cleauing continually to his mercies, ſhoulde make them to long ſore after that life, that remayneth for them vndoubtedly after this bodilie death. Of this immortall ſtate, after this tranſitory life, where we ſhall liue euermore, in the preſence of God, in ioy, and reſt, after victory ouer al ſickneſs, ſorrowes, ſin, and death: there be many both plaine places of holy ſcripture, which confirme the weake conſcience againſt the fear of al ſuch dolors, ſickneſſes, ſinne, and bodily death, to aſſwage ſuch trembling and vngodly feare, and to encourage vs with comfort and hope of a bleſſed ſtate after this life. S. Paul wiſheth vnto the Epheſians, that God the Father of glory would giue vnto thē the ſpirit of wiſedome and reuelation, that the eies of their heartes might giue life to know him, and to perceiue howe great thinges hee had called them vnto, and howe rich inheritaunce hee hath prepared, after this life, for them that pertaine vnto him. And S. Paul himſelf declareth the deſire of his hart, which was, to be diſſolued and looſed from his body, and to be with Chriſt, which (as he ſaid) was much better for him, although

Third cauſe, why death is to be feared.

Epheſ. 1.

Phil. 1.

although to them it was more necessarye that hee shoulde liue, which hee refused not, for their sakes. Euen like as Sainct Martin sayde, good Lorde, if I bee necessarye for thy people to doe good vnto them, I will refuse noe labour: But else for mine owne selfe, I beseeche thee to take my soule.

Now the holy fathers of the olde Lawe, and all faithfull and righteous men, which departed before our sauiour Christes assension into heauen, dyd by death departe from troubles vnto rest, from the hands of their enemies, into the hands of God, from sorrowes and sickenesses, vnto ioyfull refreshing in Abrahams bosome, a place of all comfort and consolation, as the Scriptures do plainelye by manifest
Sapi. 3. wordes testifie. The booke of wisedoome sayeth, that the righteous mens soules bee in the hande of GOD, and no torment shall touch them. They seemed to the eyes of foolish men to die, and their death was counted miserable, and their departing out of this worlde wretched, but they bee in rest. And
Sapi. 4. an other place sayeth: That the righteous shall liue for euer, and their reward is with the Lorde, and their mindes bee with God, who is aboue all: therfore they shall receiue a glorious kingdome, and a beautifull crowne at the Lordes hand. And in another place, the same booke sayth: the righteous, though hee bee preuented with sodaine death, neuertheless hee shalbe there where he shalbe refreshed. Of Abrahams bosome, Christs words be so plain, that a Christian man needeth no more proofe of it. Now then, if this were the state of the holy fathers and righteous men, before the comming of our sauiour

uiour, and before hee was glorified: howe muche more then ought all wee, to haue a steadfast faith, and a sure hope of this blessed state and condition, after our death? seeing that our Sauiour now hath perfourmed the whole worke of our redemption, and is gloryously ascended into heauen, to prepare our dwelling places with him, and sayd vnto hys father, Father, I will that where I am, my Seruauntes shall bee with mee. And wee know, that whatsoeuer Christe will, his Father will the same, wherefore it cannot bee, but if wee bee his faithfull seruaunts, our soules shalbe with him, after our departing out of this present life. Saint Steuen when hee was stoned to death, euen in the middest of hys torments, what was his minde most vpon? when hee was full of the holy Ghost (sayeth holie Scripture) hauing his eies lifted vp into heauen, hee saw the glorie of God, and Jesus standing on the right hand of God. The which truth, after he had confessed boldly before the enemies of Christe, they drewe him out of the Citie, and there they stoned him, who cryed vnto God, saying: Lorde Jesu Christe, take my spirite. And doth not our sauiour say plainly in Saint Iohns gospel, Uerely, verely I say vnto you, He that heareth my worde, and beleeueth on him that sent mee, hath euerlasting life, and commeth not into iudgment, but shall passe from death to life? Shal we not then thinke that death to be pretious, by the which we passe vnto life.

Iohn.17.

Actes.7.

Iohn.9.

Therefore it is a true saying of the Prophet, the death of the holy and righteous men, is pretious in the Lords sight. Holy Simeon, after that he had his

Psalme.116.

hearts

heartes desire in seeing our Sauiour, that he euer longed for his life, he embraced, and took him in his
Luke.4. armes, and said, Now Lord let me depart in peace, for mine eyes haue beholden that Sauiour, which thou hast prepared for all nations.

It is trueth therefore, that the death of the righteous is called peace, and the benefite of the Lorde, as the Churche sayth, in the name of the righteous
Psalme.111. departed out of this world: My soule turne thee to thy rest, for the Lorde hath bin good to thee, and rewarded thee. And we see by holy scripture, and other auncient histories of Martyrs, that the holy, faythfull and righteous, euer since Christes ascention, or going vp, in their death did not doobt, but that they went to Christ in spirite, which is our life,
Apoc.14. health, wealth, and saluation. Iohn in his holy Reuelation, saw e an hundred and forty foure thousand virgins and innocents, of whom he saide, These followe the lambe Jesu Christ whereso euer he goeth. And shortly after in the same place he sayth, I hard a voyce from heauen, saying vnto mee, Write, happie and blessed are the dead which die in the Lord: from henceforth (surely sayth the spirite) they shall rest from their paines and labours, for their workes doe follow them: so that then they shall reape with ioye and comfort, that which they sowed with labours and paines.

They that sowe in the spirite, of the spirite shall reape euerlasting life. Let vs therefore neuer bee wearie of well doing, for when the time of reaping or reward commeth, wee shall reape without anye wearinesse euerlasting ioye. Therefore while wee

haue

haue time (as Saint Paul exhorteth vs) let vs doe good to all men, and not lay vppe our treasures in earth, where rust and mothes corrupt it, which rust (as Saint Iames saith) shall beare witnes against vs at the great daye, condemne vs, and shall (like most burning fire) torment our flesh. Let vs beware therfore (as we tender our own wealth) that wee bee not in the number of those miserable, couetous, and wretched men, which Saint Iames biddeth mourn and lament for their greedy gathering, & vngodly keeping of goods. Let vs be wise in time, and learne to followe the wise example of the wicked steward. Let vs so wisely order our goods, and possessions, committed vnto vs heere by God for a season, that we may truely hear and obey this commaundement of our Sauiour Christ: I saye vnto you (sayth hee) make you friendes of the wicked Mammon, that they may receiue you into euerlasting tabernacles, or dwellings. Riches bee called wicked, because the worlde abuseth them vnto all wickednesse, whiche are otherwise the good giftes of GOD, and the instruments whereby Gods seruants doe truely serue him in vsing of the same. He commaunded them not to make them rich friends, to get high dignities and worldlye promotions, to giue great gifts to rich men that haue no need therof, but to make them friendes of poore and miserable men, vnto whome, whatsoeuer they giue, Christ taketh it as giuen to himselfe. And to these friends Christ in the gospel giueth so great honour and preheminence, that hee sayth: They shall receiue them that do good vnto them into euerlasting houses: not

Gal. 6. Math. 6.

Iames. 5.

Luke. 16.

heartes desire in seeing our Sauiour, that he euer longed for his life, he embraced, and took him in his
Luke.4. armes, and said, Now Lord let me depart in peace, for mine eyes haue beholden that Sauiour, which thou hast prepared for all nations.

It is trueth therefore, that the death of the righteous is called peace, and the benefite of the Lorde, as the Churche sayth, in the name of the righteous
Psalme.111. departed out of this world: My soule turne thee to thy rest, for the Lorde hath bin good to thee, and rewarded thee. And we see by holy scripture, and other auncient histories of Martyrs, that the holy, faythfull and righteous, euer since Christes ascention, or going vp, in their death did not doobt, but that they went to Christ in spirite, which is our life,
Apoc.14. health, wealth, and saluation. Iohn in his holy Reuelation, saw e an hundred and forty foure thousand virgins and innocents, of whom he saide, These folowe the lambe Iesu Christ whersoeuer he goeth. And shortly after in the same place he sayth, I hard a voyce from heauen, saying vnto mee, Write, happie and blessed are the dead which die in the Lord: from henceforth (surely sayth the spirite) they shall rest from their paines and labours, for their workes doe follow them: so that then they shall reape with ioye and comfort, that which they sowed with labours and paines.

They that sowe in the spirite, of the spirite shall reape euerlasting life. Let vs therefore neuer bee
Gala.6. wearie of well doing, for when the time of reaping or reward commeth, wee shall reape without anye wearinesse euerlasting ioye. Therefore while wee

haue

haue time (as Saint Paul exhorteth vs) let vs doe good to all men, and not lay vppe our treaſures in earth, where ruſt and mothes corrupt it, which ruſt (as Saint Iames ſaith) ſhall beare witnes againſt vs at the great daye, condemne vs, and ſhall (like moſt burning fire) torment our fleſhe. Let vs beware therfore (as we tender our owne wealth) that wee bee not in the number of thoſe miſerable, couetous, and wretched men, which Saint Iames biddeth mourn and lament for their greedy gathering, & vngodly keeping of goods. Let vs be wiſe in time, and learne to followe the wiſe example of the wicked ſteward. Let vs ſo wiſely order our goods, and poſſeſſions, committed vnto vs heere by God for a ſeaſon, that we may truely hear and obey this commaundement of our Sauiour Chriſt: I ſaye vnto you (ſayth hee) make you friendes of the wicked Mammon, that they may receiue you into euerlaſting tabernacles, or dwellings. Riches bee called wicked, becauſe the worlde abuſeth them vnto all wickedneſſe, whiche are otherwiſe the good giftes of GOD, and the inſtruments whereby Gods ſeruants doe truely ſerue him in vſing of the ſame. He commaunded them not to make them rich friends, to get high dignities and worldlye promotions, to giue great gifts to rich men that haue no need therof, but to make them friendes of poore and miſerable men, vnto whome, whatſoeuer they giue, Chriſt taketh it as giuen to himſelfe. And to theſe friends Chriſt in the goſpel giueth ſo great honour and preheminence, that hee ſayth: They ſhall receiue them that do good vnto them into euerlaſting houſes: not

Gal. 6. Math. 6.

Iames. 5.

Luke. 16.

that men shalbe our rewarders for our well doing, but that Christ will reward vs, & take it to be done vnto himselfe, whatsoeuer is done to such friends.

Thus making poore wretches our friends, wee make our Sauiour Christ our friend, whose members they are: whose miserie, as hee taketh for hys owne miserie, so their relieke, succour, and helpe, he taketh for his succour, reliefe, and helpe, and will as much thanke vs and reward vs for our goodnes shewed to them, as if hee himselfe had receiued like benefite at our handes, as he witnesseth in the gospell: saying, whatsoeuer yee haue done to anye of these simple persons, whiche doe beleeue in mee, that haue yee done to my selfe. Therefore let vs diligently foresee, that our faith and hope which wee haue conceiued in almighty God, and in our sauiour Christ ware not faint, nor that the loue which wee beare in hand to beare to him, ware not colde: but let vs study dayly and diligently to shew our selues to be the true honourers and louers of God, by keeping of hys commaundementes, by doing of good deeds vnto our needie neighbours, relieuing by all meanes that we can, their pouerty with our abundaunce and plenty, their ignorance with our wisedome and learning, & comfort their weakenes with our strength and authoritye, calling all men backe from euil doing by godly counsaile & good example, perseuering still in well doing, so long as we liue: so shall we not need to fear death for any of those three causes afore mentioned, nor yet for anye other cause that can be imagined: but contrary, considering the manifold sicknesses, troubles, and sorrowes of this

Math. 25.

present

preſent life, the daungers of this perilous pylgrimage, and the great encumbrance which our ſpirit hath by his ſinfull fleſhe and fraile bodye ſubiect to death: conſidering alſo the manifold ſorrowes and dangerous deceits of this worlde on euery ſide, the intolerable pride, couetouſneſſe, and lechery, in time of proſperitye, the impatient murmuring of them that be worldlye in time of aduerſitie, which ceaſe not to withdraw and pluck vs from God, our ſauiour Chriſt, from our life, wealth, or euerlaſting ioye and ſaluation: conſidering alſo the innumerable aſſaults of our ghoſtly euemie the diuell, with all his fierie darts of ambition, pride, lecherie, vaine-glory, enuy, malice, detraction, or backbiting, with other his innumerable deceits, engins and ſnares, wherby hee goeth buſilie about to catche all men vnder his dominion, euer like a roaring Lion, by al meanes ſearching whome hee maye deuoure, the faithfull Chriſtian man whiche conſidereth all theſe miſeries, perrils, and incommodities (whereunto hee is ſubiect ſo long as he here lyueth vpon earth) and on the other parte, conſidereth that bleſſed and comfortable ſtate of the heauenly life to come, and the ſweete condition of them that depart in the Lorde, howe they are deliuered from the continuall encumbraunces of theyr mortall and ſinnefull bodye, from all the mallice, craftes, and deceyptes of thys worlde, from all the aſſaultes of their Ghoſtly enemie the Diuell, to liue in peace, reſt, and endleſſe quietnes, to liue in the fellowſhip of innumerable Angels, and with the congregation of perfect iuſt men, as Patriarkes, Prophetes, Martyrs 1.Pet.5.

and confessours, and finally, vnto the presence of almighty God, and our Sauiour Iesus Christ. Hee that doth consider all these thinges, and beleeueth them assuredly, as they are to be beleued, euen from the bottome of his heart, beeing established in God in this true faith, hauing a quiet conscience in christ, a firme hope, and assured trust in Gods mercye, through the merrites of Iesu Christ to obtaine this quietnes, rest, and euerlasting ioy, shall not onelye be without feare of bodily death, when it commeth, but certainely (as Saint Paul did) so shall he gladlye (according to Gods will, and when it pleaseth God to call him out of this life) greatly desire in his heart, that he may be rid from al these occasions of vill, and liue euer to Gods pleasure, in perfect obedience of his will, with our Sauiour Iesus Christ, to whose gratious presence, the Lord of his infinite mercye and grace bring vs, to raigne with him in life euerlasting: to whome with our heauenly Father, and the holy ghost, bee glory in worldes without end. Amen.

Phillip.1.

An exhortation concerning good order, and obedience to Rulers and Magistrates.

ALmighty God hath created and appointed al thinges in heauen, earth, and waters, in a most excellent and perfect order. In heauen, hee hath appointed distinct and seuerall orders and states of Archaungels and Aungels. In earth hee hath assigned and appointed

pointed kings, Princes, with other gouernours vnder them, in all good and necessary order. The water aboue is kept, and raigneth downe in due time and season, The Sunne, Moone, Starres, Rainebow, Thunder, Lightening, Cloudes, and all Birdes of the aire, doe keepe their order, The Earth, Trees, Seeds, Plants, Herbs, corn, grasse, and al manner of beasts, keepe themselues in order, al the partes of the whole yeare, as Winter, Summer, Monethes, nights and daies, continue in their order: all kindes of Fishes in the Sea, Riuers, and Waters, with all Fountaines, Springs, yea, the Seas themselues keepe their comely course and order: and man himselfe also hath all his partes both within and without, as soule, heart, minde, memorie, vnderstanding, reason, speech, with all and singular corporall members of his bodye, in a profitable, necessary, and pleasaunt order: euerie degree of people in their vocation, calling and office, hath appointed to them their duety and order: some are in high degree, some in low, some Kings and Princes, some inferiors and subiects, Priests, and lay-men, Maisters, and Seruauntes, Fathers, and Children, Husbandes and Wiues, riche and poore, and euery one haue neede of other, so that in all things is to bee lauded and praysed the goodlie order of God, without the which, no house, no Citye, no common-wealth can continue and endure or last. For where there is no right order, there raigneth all abuse, carnal libertie, enormitie, sin, & Babilonie all confusion. Take away kings, Princes, Rulers, Magistrates, iudges, and such estates of Gods order, no man shal

ride or goe by the high way vnrobbed, no man shall
sleepe in his own house or bed vnkilled, no man shall
keep his wife, children, and possessions in quietnes,
all thinges shall be common, and there must needs
follow all mischiefe, and vtter distruction both of
soules, bodies, goods, common-weales. But blessed
Iohn.19. be God, that we in this Realme of England, feele
not the horrible calamities, miseries, and wretched-
nes, which al they vndoubtedly feel, and suffer, that
lack this godly order: and praised be God, that we
know the great excellent benefit of God shewed to-
wards vs in this behalfe. God hath sent vs his high
gift, our most deare soueraigne Lady Queene Eli-
zabeth, with a godly, wise, and honorable counsell,
with other superiours and inferiours, in a beauti-
full order, and godly. Wherefore, let vs subiects do
our bounden duties, giuing hearty thanks to God,
and praying for the preseruation of this godly order.
Let vs all obey euen from the bottome of our harts,
all their godly proceedings, lawes, statutes, procla-
mations, & iniunctions, with all other godly order.
Let vs consider the Scriptures of the holye Ghost,
which perswade & command vs all obediently to be
subiect, first and chiefly to the Queens Maiesty, su-
preme gouernor ouer al, & the next to her honorable
councel, & to al other noble men, magistrates and of-
ficers, which by gods goodnes, be placed and orde-
red: for almighty God is the only author and proui-
der for this forenamed state & order, as it is written
Pron.8. of God, in the booke of the Prouerbes: thorow mee
kings do raigne, thorow mee counsellers make iust
lawes, thorow me do princes bear rule, & all iudges

of

of the earth execute iudgment, I am louing to them that loue mee. Here let vs mark well, & remember, that the high power & authority of kings, with their making of lawes, iudgements, & offices, are the ordinances not of man but of God: and therefore is this word (through me) so many times repeated. Here is also wel to be considered & remēbred, that this good order is appointed of gods wisdome, fauor, and loue especially for them that loue God, & therfore he saith I loue thē that loue me. Also in the book of wisdome we may euidently learn, that a kings power, authority, and strength is a great benefit of God, giuen of his great mercy, to the comfort of our great misery. For thus we read there spoken to kings: Hear O ye kings, and vnderstand, learne yee that be iudges of the ends of the earth, giue eare ye that rule the multitudes: for the power giuen you of the Lord, & the strength from the highest. Let vs learn also here by the infallible & vndeceiueable word of God, ỹ kings and other supreme and higher officers, are ordeined of God who is most highest: and therfore they are here taught diligently to apply and giue themselues to knowledge and wisdome, necessary for the ordering of gods people, to their gouernance committed, or whome to gouerne they are charged of God: and they be here also taught by almighty God, that they shoulde reknowledge themselues to haue all their power and strength, not from Rome, but imediatly of God most highest. We read in the book of Deuteronomy, that all punishment perteineth to God by this sentence: Vengeaunce is mine, and I will reward. But this sentence wee must vnderstand to

Sapi.6.

Sapi.6.

Deut.33.

pertaine also vnto the Magistrates which do exercise gods roome in iudgement, & punishing by good and godlye lawes, here in earth. And the places of scripture, which seeme to remoone from among all Christian men, iudgement, punishment, or killing, ought to bee vnderstand, that no man (of his owne priuat authority) may be iudge ouer other, may punish, or may kill. But wee must refer all iudgement to God, to kings, and rulers, Iudges vnder them, which bee Gods officers to execute iustice, and by plaine words of scripture, haue their authority and vse of the sworde graunted from God, as wee are taught by Saint Paul, that deare and chosen Apostle of our sauiour Christ, whom we ought diligently to obey, euen as we would obey our sauior Christ if he were present. Thus Saint Paul writeth to the Romaines: Let euery soule submitte himselfe vnto the authority of the higher powers, for there is no power but of God. The powers that be, be ordeined of God. Whosoeuer therfore withstandeth the power, withstandeth the ordinance of God: but they that resist, or are against it, shall receiue to themselues damnation. For rulers are not fearfull to them that do good, but to thē that do euil. Wilt thou be without feare of that power? Doe well then, and so shalt thou be praised of the same, for hee is the minister of God, for thy wealth. But and if thou do that which is euil, then feare, for hee beareth not the sworde for naught, for he is the minister of God, to take vengeance on him that doth euil. Wherfore ye must needs obey, not onely for feare of vengeaunce, but also, because of conscience, and euen for this cause paye yee tribute,

Rom. 13.

tribute, for they are Gods ministers, seruing for the same purpose.

Here let vs learne of Saint Paul the chosen vessell of God, that all persons hauing soules (he excepteth none, nor exempteth none, neither Priest, Apostle, nor Prophet saith S. Chrysostome) do owe of bounden duetye, and euen in conscience, obedience, submission, & subiection to the high powers, which be set in authoritie by God, for as much as they bee Gods Lieuetenants, Gods Presidents, Gods officers, gods commissioners, Gods Iudges, ordeined of God himselfe, of whome onely they haue all their power, and all their authority. And the same saint Paul threatneth no lesse pain, then euerlasting damnation to all disobedient persons, to all resisters against this generall, and common authoritie, for as much as they resist not man, but God, not mans deuise and inuention, but Gods wisdome, gods order, power, and authority.

The second part of the Sermon of Obedience.

FOr as muche as God hath created and disposed all things in a comly order, we haue bene taught in the first part of the Sermon, concerning good order & obedience, that wee also ought in all common-weales, to obserue and keepe a due order, and to be obedient to the powers, their ordinances, and lawes, and that all Rulers are appointed of God, for a goodly order to be kept in the worlde: and also how the Magistrates ought to learne howe to rule

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and gouern according to gods lawes: & that al ſubiects are bound to obey them as gods miniſters, yea although they be euil, not onely for feare, but alſo for conſcience ſake. And heere (good people) let vs all mark diligently, that it is not lawfull for inferiours and ſubiects, in any caſe to reſiſt & ſtand againſt the ſuperiour powers: for S. Paules wordes be plaine, that whoſoeuer withſtandeth, ſhal get to thẽſelues damnation: for whoſoeuer withſtandeth, withſtandeth the ordinance of God. Our ſauior Chriſt himſelfe, and his apoſtles, receiued many and diuers iniuries of the vnfaithfull and wicked men in authority: yet wee neuer read, that they, or any of them, cauſed any ſedition or rebellion againſt authoritie. Wee read oft, that they patiently ſuffered all troubles, vexations, ſlanders, pangs, and pains, & death it ſelfe obediently without tumult or reſiſtaunce. They committed their cauſe to him that iudgeth righteouſly, & prayed for their enemies heartily and earneſtly. They knew that the authority of the powers, was gods ordinance, and therfore both in their words and deeds, they taught euer obedience to it, and neuer taught nor did the contrary. The wicked iudge Pilate, ſaid to Chriſt, knoweſt thou not that I haue power to crucifie thee, and haue power alſo to loſe thee? Jeſus anſwered: Thou couldeſt haue no power at all againſt mee, except it were giuen thee from aboue. Wherby Chriſt taught vs plainly, that euen the wicked rulers haue their power & authority from God, and therfore it is not lawful for their ſubiects to withſtand thẽ, although they abuſe their power: much leſſe then it is lawfull for ſubiects, to with-

withstand their godly and christian princes, which doe not abuse their authority, but vse the same to gods glory, and to the profite & commodity of Gods people. The holy Apostle S. Peter commandeth ser- 1. Pet. 3.
uants to be obedient to their maisters, not onely if they be good and gentle, but also if they be euil & froward: affirming that the vocation & calling of gods people is to be patient, & of the suffering sides. And ther he bringeth in the patience of our sauior Christ, to perswade obedience to gouernors, yea, although they be wicked and wrong doers. But let vs nowe heare S. Peter himselfe speake, for his own wordes certifie best our conscience. Thus he vttereth them 1. Pet. 3.
in his first Epistle, Seruaunts, obey your maisters with feare, not onely if they be good and gentle, but also if they bee froward. For it is thanke worthy, if a man for conscience, toward God, endureth grief and suffer wrong, vndeserued: for what praise is it, when yee bee beaten for your faultes, if you take it patiently? but when ye doe well, if you then suffer wrong, and take it patiently, then is there cause to haue thanke of God, for hereunto, verely were ye called: For so did Christ suffer for vs, leauing vs an example, that we should follow his steps. All these 1. Reg. 18. 19.
be the very words of Saint Peter. Dauid also tea- 20.
cheth vs a good lesson in this behalfe, who was many times most cruelly and wrongfully persecuted of king Saul, & many times also put in ieopardy & danger of his life by king Saul and his people, yet he neither withstoode, neither vsed any force or violence against king Saul his mortall and deadly enemye, but did euer to his liege Lord and maister king Saul

most

moſt true, moſt diligent, & moſt faithfull ſeruice. In ſomuch, that when the lord God had giue king Saul into Dauids hands in his owne Caue, he would not hurt him, when hee might without all bodily perill eaſily haue ſlaine him, no he would not ſuffer any of his ſeruants once to lay their hand vpon king Saul, but praied to God in this wiſe, Lord keep me from doing that thing vnto my Maſter, the Lordes annoynted, keepe me that I laye not my hande vpon him, ſeing he is the anointed of the Lord: for as truly as the Lord liueth (except the Lord ſmite him, or except his day come, or that he go downe to war, and periſh in battail) the Lord be merciful vnto me, that I lay not my hand vpon the Lords annointed. And that Dauid might haue killed his enemie king Saul, it is euidently prooued in the firſt booke of the kings, both by the cutting of the lap of Sauls garment, and alſo by playne confeſſion of king Saule. Alſo another time, (as is mentioned in the ſame booke,) when the moſt vnmercifull, and moſt vnkinde king Saule did perſecute poore Dauid, God did againe giue king Saule into Dauids handes, by caſting off king Saule and his whole army into a dead ſleepe, ſo that Dauid, and one Abiſai with him, came in the night into Saules hoſte, where Saule laye ſleepinge, and the Speare ſtacke in the grounde at his heade: Then ſayde Abiſai vnto Dauid, God hath deliuered thine enemie into thine handes at this time; Nowe therefore, let me ſmite him once with my Speare to the earth, and I will not ſmite him again the ſecond time: meaning therby to haue killed him with one ſtroke, & to haue made him ſure

for

for euer. And Dauid aunſwered and ſaid to Abiſai, deſtroy him not, for who can laye his handes on the Lords annointed, and be giltleſſe? And Dauid ſaid furthermore: As ſure, as the Lord liueth, the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhal deſcend or go downe into battaile, and there periſh, the Lord keepe me from laying my hands vpon the Lordes annointed. But take thou nowe the ſpeare that is at his head, and the cruſe of water, and let vs goe: and ſo hee did. Here is euidentlye prooued that we may not withſtand, nor in any wiſe hurt an annointed king, which is gods lieftenant, vicegerent, and higheſt miniſter in that country where he is king. But peraduenture ſome heere would ſaye, ỹ Dauid in his owne defence might haue killed king Saul lawfully, and with a ſafe conſcience. But holy Dauid did knowe that hee might in no wiſe withſtand, hurt, or kill his ſouereigne Lord and king: he did know ỹ he was but king Saules ſubiect, though he were in great fauour, with God, and his enimie king Saul out of gods fauour. Therefore though hee were neuer ſo much prouoked, yet he refuſed vtterly to hurt the Lords annointed, he durſt not for offending God & his owne conſcience (although he had occaſion and opportunity) once lay his handes vpon gods high officer the king, whome hee did know to be a perſon reſerued & kept (for his office ſake) onely to gods puniſhment & iudgement. Therfore he praieth ſo oft, and ſo earneſtly, that he lay not his hands vpon the Lords anointed. And by theſe two examples, Dauid (beeing named in Scripture, a man after Gods owne heart) giueth a generall rule and

An obiection.

An anſwere.

Pſalme. 88.

leſſon

lesson to all subiects in the world, not to withstand their liege Lord and king, not to take a swoorde by their priuate authority against their king Gods anointed, who onely beareth the swoord by Gods authority for the maintenance of the good, and for the punishment of the euil, who only by Gods law hath the vse of the swoorde at his commaundement, and also hath all power, iurisdiction, regiment, correction and punishment, as supreme gouernour of al his Realmes and dominions, and that euen by the autority of God, & by Gods ordinances. Yet another notable storye and doctrine is in the second booke of the kings, that maketh also for this purpose. When
2.Reg.1. an Amalekite, by king Sauls own consent and commandement, had killed king Saul, he went to Dauid supposing to haue had great thanks for his message that he had killed Dauids deadly enemy, and therefore he made great hast to tel to Dauid the chance, bringing with him king Sauls crowne that was vpon his head, and his bracelet that was vppon his arme, to perswade his tidings to be true. But godly Dauid was so far from reioycing at these newes, that immediatly and foorthwith he rent his clothes of his backe, he mourned and wept, and saide to the messenger, How is it that thou wast not afraide to lay thy hands on the lords anointed to destroy him? And by and by, Dauid made one of his seruantes to kill the messenger, saying, Thy blood bee on thine owne head, for thy own mouth hath testified & witnessed against thee, graunting that thou hast slaine the Lords annointed. These examples being so manifest & euident, it is an intolerable ignorance, madnes,

nes, & wickednes, for subiects to make any murmuring, rebellion, resistance, or withstanding, commotion, or insurrection against their most deer & most dread soueraign Lord & king, ordeined and appointed of gods goodnes for their commodity, peace, and quietnes. Yet let vs beleeue vndoutedly, (good christian people) that wee maye not obey kings magistrates or any other, (though they bee our owne fathers) if they would command vs to doe anye thing contrary to gods commandements. In such a case we ought to say with the apostle: we must rather obey God then man. But neuertheleſſe in that case we may not in any wise withstand violently, or rebell against rulers, or make any insurrection, sedition, or tumults, either by force of arms (or otherwise) against the annointed of the Lord, or any of his appointed officers. But we must in such case, patiently suffer al wrongs and iniuries, referring the iudgment of our cause onelie to God: Let vs fear the terrible punishment of almighty God against traiterous & rebellyous persons, by the example of Chore Dathan, and Abyron, which repugned and grudged againste Gods Magistrates and officers, and therefore the Earth opened, and swallowed them vppe aliue. Other for their wicked murmuring and rebellion, were by a sodaine fire sent of God, vtterly consumed. Other for their frowarde behauiour to their rulers and gouernors Gods ministers, were sodeinly striken with a foule leprosye. Other wer stinged to death, with wonderful strange fiery Serpents. Other were sore plagued, so that there was killed in one day, the number of fourtene thou- Actes. 5.

sand

land and seuen hundred, for rebellion against them whome God had appointed to bee in authoritie. Absolon also rebelling against his father king Dauid, was punished with a straunge and notable death.

2. Reg. 18.

The third part of the Sermon of obedience.

YE haue heard before in this sermon of good order and obedience, manifestly proued both by the Scriptures and examples, that al subiects are bounden to obey their magistrates, and for no cause to resist, or withstand, or rebell, or make anye sedition against them, yea, although they bee wicked men. And let no man thinke that hee can escape vnpunished, that committeth Treason, conspiracie, or rebellion, againste his soueraigne Lord the king, though he commit the same neuer so secretly, either in thought, worde, or deede, neuer so priuilie, in his priuie chamber by himselfe, or openlye communicating, and consulting with other. For treason will not be hid, treason will out at length: God wil haue that most detestable vice both opened and punished, for that it is so directly against his ordinance, and against his high principall iudg, & anointed in earth. The violence and iniury that is committed against authoritie, is committed against God, the common weale, and the whole Realme, which GOD will haue knowen, and condingly or worthely punished

one

one waye or other. For it is notablye written of the wise man in Scripture, in the booke called Eccle- Eccles.10.
siastes: Wish the king no euill in thy thought, nor speake no hurt of him in thy priuie chamber: for the bird of the aire shall betray thy voyce, and with her fethers shall bewray thy wordes. These lessons and examples are written for our learning. Therefore let vs all feare the most detestable vice of rebellion, euer knowing and remembring, that hee that resisteth or withstandeth common authoritye, resisteth or withstandeth God and his ordinance, as it may be prooued by many other mo places of holy Scripture. And here let vs take heed that we vnderstand not these or such other like places (which so straightly command obedience to superiors, and so straightly punished rebellion, and disobedience to the same) to be meant in any condition of the pretensed or coloured power of the Byshop of Rome. For truelye the scripture of God alloweth no such vsurped power, full of enormities, abusions, and blasphemies. But the true meaning of these & such places, be to extoll & set foorth Gods true ordinance, and the authoritie of Gods annointed kings, and of their officers appointed vnder them. And concerning the vsurped power of the Byshoppe of Rome, which hee most wrongfully challengeth, as the successour of Christ and Peter: we may easily perceiue how false, faigned, and forged it is, not onely in that it hath no sufficient ground in holy Scripture, but also by the fruits and doctrine therof. For our sauiour Christ, and S. Peter, teacheth most earnestly & agreeably obedience to kings, & as to the chiefe and supreme

rulers in this worlde; next vnder God, but the Byshopp of Rome teacheth, that they that are vnder him, are free from all burdens and charges of the common-wealth, & obedience toward their Prince, most clearely against Christs doctrine & S. Peters: he ought therfore rather to be called Antichrist, and the successour of the Scribes and Pharises, then Christs vicar, or S. Peters successor: seeing that not onely in this point, but also in other weightye matters of christian religion, in matters of remission & forgiuenes of sins, and of saluation, hee teacheth so directly against both S. Peter, and against our sauior Christ, who not only taught obedience to kings but also practised obedience in their conuersation & liuing: For we read that they both paied tribute to the king. And also we read, that the holy virgin Mary, mother to our sauiour Christe, and Ioseph, who was taken for his father, at the Emperours commandement went to the city of Dauid, named Bethlehem, to be tared among other, & to declare their obedience to the magistrates, for Gods ordinaunces sake. And heere let vs not forget the blessed virgin Maries obedience: for although shee was highlye in gods fauour & Christs natural mother, and was also great with child at the same time, and so nigh her trauail, that she was deliuered in her iourny, yet she gladly, without any excuse or grudging (for conscience sake) did take that cold & foule winter, iourney, being in the mean season so poore, that she lay in a stable, & there she was deliuered of Christ. And according to the same, lo how S. Peter agreeth, writing by expresse words in his first Epistle: Submit your

Math. 17.

Luke. 2.

1. Pet. 2.

selues, & be subiect (saith he) vnto kings as vnto the chiefe heads, & vnto rulers, as vnto thē that are sent of him, for ỹ punishment of evil doers, & for the praise of them that do well, for so is the will of God. I need not to expound these words, they be so plain of them selues. S. Peter doth not say, submit your selues vnto me, as supreme head of the church: neither saith he submit your selues frō time to time to my successors in Rome: but he saith, submit your selues vnto your king, your supreme head, & vnto those that he appointeth in authority vnder him, for that you shall so shew your obedience, it is the will of God. God will ỹ you be in subiection to your head & king. This is Gods ordinaunce, Gods commaundement, and Gods holy will, ỹ the whol body of every Realm, & al the mēbers & parts of the same, shalbe subiect to their head their king, & that (as S. Peter writeth) for the lords sake: & (as Paul writeth) for conscience sake, and not for feare onely. Thus we learne by the word of god, to yelde to our king, that is due to our king: that is, honour, obedience, paymentes of due tares, customs, tributes, subsidies, love and feare. Thus we knowe partly our bounden duties to common authoritie, now let vs learne to accomplishe the same. And let vs most instantly and hartily pray to God, the only author of al authoritie, for them al that be in authoritie, according as S. Paule willeth, writing thus to Timothie, in his first Epistle: I exhort therefore, that aboue all things, prayers, supplications, intercessions, and giuing of thankes be done for all men: for kings, and for all that be in authoritie, that we may liue a quiet & a peaceable life with

1. Pet. 2. Rom. 13.

Math. 22. Rom. 13.

1. Tim. 1.

all godlines and honesty: for that is good and accepted or allowable in the sight of God our Sauiour. Here Saint Paul maketh an earnest and an especiall exhortation, concerning giuing of thankes, and prayer for kings and rulers, saying: aboue al things as he might say, in any wise principally and chiefly, let prayer be made for kings. Let vs heartily thank GOD for his great and excellent benefite and prouidence, concerning the state of kings. Let vs pray for them, that they maye haue Gods fauour and gods protection. Let vs pray, that they may euer in all things haue God before their eies. Let vs pray, that they may haue wisedome, strength, iustice, clemencie, and zeale to Gods glory, to Gods veritie, to christian soules, and to the common-wealth. Let vs pray, that they may rightly vse their sword and authoritie, for the maintenance and defence of the Catholike faith conteyned in holy scripture, and of their good and honest subiects, for the feare and punishment of the euil and vicious people. Let vs pray that they may most faithfully follow the kings and Captaines in the Bible, Dauid, Ezechias, Iosias, and Moses, with suche other. And let vs praye for oure selues, that we may liue godly in holy and Christian conuersation: so shall wee haue God on our side, and then let vs not feare what man can do against vs: so wee shall liue in true obedience, both to our most merciful king in Heauen, and to our most christian Queene in earth: so shall wee please God, and haue the exceeding benefite, peace of conscience, rest and quietnes heere in this worlde, and after thys lyfe, we shall enioye a better lyfe, rest, peace, and the euer-

euerlasting blisse of heauen, which he graunt vs all, that was obedient for vs all, euen to the death of the crosse, Iesus Christ: to whom with the Father and the holy Ghost, be all honour and glorye, both nowe and euer. Amen.

A Sermon against whoredome.

and vncleannes.

ALthough there want not (good christian people) great swarms of vices worthy to be rebuked (vnto such decaie is true godlinesse and vertuous liuing nowe come:) yet aboue other vices, the outragious seas of adulterie (or breaking of wedlock) whordome, fornication and vncleannes, haue not onely brast in, but also ouerflowed almost the whole worlde, vnto the great dishonour of God, the exceding infamie of the name of Christ, the notable decay of true religion, & the vtter destruction of the publike wealth, and that so aboundantly, that through the customable vse thereof, this vice is growen into such an height, that in a manner among many, it is counted no sinne at all, but rather a pastime, a dalliance, and but a touch of youth: not rebuked, but winked at: not punnished, but laughed at. Wherefore it is necessarie at this present, to intreat of the sinne of whoredome & fornication, declaring vnto you the greatnes of this sin, and howe odious, hatefull, and abominable it is, and hath alwaye beene reputed before God and all good men, and howe grieuously it hath beene pun- Exod. 20.

nished both by the law of God, and the lawes of diuers princes. Againe, to shewe you certaine remedies, whereby yee may (through the grace of God) eschew this most detestable sinne of whordome and fornication, and lead your liues in all honestye and cleanenesse, and that ye may perceiue that fornication and whoredome are (in the sight of God) most abhominable sinnes, ye shall call to remembraunce this commaundement of God: Thou shalt not committe adultery: by the which worde adultery, although it be properly vnderstoode of the vnlawfull commixion or ioyning together of a married man with any woman beside his wife, or of a wife with any man beside her husband: yet thereby is signified also all vnlawfull vse of those partes, which be ordayned for generation. And this one commaundement (forbidding adulterye) doeth sufficienlye paynt and sette out before our eyes, the greatnesse of this sinne of whoredome, and manifestlie declareth howe greatlie it ought to bee abhorred of all honest and faythfull persons. And that none of vs all shall think himselfe excepted from this commaundement, whether we be old or yong, married or vnmarried, man or woman, heare what God the Father saieth by his moste excellent Prophete Moses: There shall be no whore among the daughtes of Israell, nor no whoremonger among the Sonnes of Israell.

Deut. 23.

Here is whordome, fornication, and all vnclennes forbidden to all kinds of people, all degrees, and all ages without exception: that we shal not dout, but that this precept or commandement pertaineth

to

to vs in deed, hear what Christ (the perfect teacher of all trueth) sayth in the newe Testament: Yee haue heard (saith Christ) that it was sayd to them of old time, thou shalt not commit adultery: but I say vnto you: Whosoeuer seeth a woman, to haue his lust of her, hath committed adultery with her al ready in his heart. Here our Sauiour Christ doeth not onely confirme and stablish the law against adultery, giuen in the olde Testament of God the father by his seruant Moses, & make it of ful strength, continually to remayn among the professours of his name in the new law: but he also (condemning the grosse interpretation of the Scribes and Phariseis, which taught that the foresayde commaundement onely required to abstaine from the outwarde adultry, and not from the filthy desires and vnpure lustes,) teacheth vs an exact and full perfection of puritye and cleanenesse of life, both to keepe our bodies vndefiled, and our hearts pure and free from all euill thoughts, carnall desires, and fleshly consents. How can we then be free from this commandement, where so great charge is laied vppon vs? May a seruaunt doe what he will in any thing, hauing a commandement of his maister to the contrary? Is not Christ our maister? Are not we his seruaunts? Howe then may wee neglect our maisters will and pleasure, and follow our own wil and fantasie? Ye are my friends (saith Chiist) if you keepe those things that I commaund you. Matth. 5. Iohn. 15.

Nowe hath Christ our maister commaunded vs that we should forsake all vncleannesse and lechery both in body and spirite: this therefore must we doe

if we looke to please God. In the Gospell of Saynt
Matth.15. Matthewe we read, that the Scribes and Phariſes were grieuously offended with Christ, because his disciples did not keepe the traditions of the forefathers, for they washed not their hands when they went to dinner or supper, and among other things,
Matth.15. Christ answered and said, Heare and vnderstand: Not that thing which entreth into the mouth, defileth the man, but that which commeth out of the mouth defileth the man. For those thinges whiche proceede out of the mouth, come forth from the hart, and they defile the man. For out of the hart proceed euill thoughtes, murders, breakinge of wedlocke, whoredome, thefts, false witnes, blasphemies: these are the thinges which defile a man. Here may wee
Iohn.14. see, that not onely murder, theft, false witnesse, and blasphemie defyle men, but also euil thoughts, breaking of wedlock, fornication and whoredome. Who is now of so little wit, that he will esteem whordom and fornication to be thinges of small importaunce,
Titus.1. and of no waight before God? Christ (which is the trueth, and cannot lie) saith that euill thoughtes, breaking of wedlocke, whoredome, and fornication defile a man, that is to saye, corrupt both the bodie and soule of man, and make them, of the temples of the holy Ghoste, the filthy dunghill, or dungion of al vncleane spirites, of the house of God, the dwelling place of Satan.

Againe, in the Gospell of Saint Iohn, when the
Iohn.8. woman taken in adulterie, was brought vnto Christ, said not he vnto her, Goe thy way, and sinne no more? Doth not he here call whoredome sinne?

And

And what is the reward of sinne, but euerlasting death? If whoredome be sinne, then it is not lawfull for vs to commit it. For S. Iohn saith: He that committeth sinne, is of the diuell. And our sauiour saith: Euery one that committeth sinne, is the seruaunt of sinne. If whoredome had not bene sinne, surely S. Iohn baptist would neuer haue rebuked king Herode for taking his brothers wife, but hee tould him plainely, that it was not lawfull for him to take his brothers wife. Hee winched not at the whoredome of Herode, although he were a king of great power, but boldly reproued him for his wicked and abhominable liuing, although for the same he lost his head. But hee would rather suffer death (then see God so dishonored, by the breaking of his holye precept and commaundement) then to suffer whoredome to bee vnrebuked, euen in a king. If whordome had bene but a pastime, a dalliance, and not to be passed of (as many count it nowe a daies) truely Iohn had bene more then twise madde, if hee would haue hadde the displeasure of a king, if hee would haue bene cast into prison, and lost his heade for a trifle. But Iohn knew right well how filthye, stinking, and abhominable the sinne of whordom is in the sight of God, therfore wold not he leaue it vnrebuked, no not in a king. If whordome be not lawfull in a king, neither is it lawfull in a subiect. If whordom be not lawfull in a publike or common officer, neither is it lawful in a priuate person. If it be not lawfull neither in king, nor subiect, neither in common officer, nor priuate person, truely then it is lawful in no man nor womã, of whatsoeuer degree

Rom.6.

1.Iohn.3.

Iohn.8.
Rom.6.

or age they be. Furthermore in the Acts of the Apostles wee reade that when the Apostles and elders with the whole congregation, were gathered together to pacifie the hearts of the faithfull dwelling at Antioch, (which were disquieted thorough the false doctrine of certaine Jewishe preachers) they sent word to the brethren, that it seemed good to the holy Ghost, and to them to charge them, with no more then with necessary things: among other, they willed them to abstaine from idolatry and fornication, frō which (said they) if ye keep your selues, ye shall do well. Note here, how these holy & blessed fathers of Christes Church, would charge the congregation with no nothinges then were necessarye. Marke also how among those things, from the which they commaunded the brethren of Antioche to abstaine, fornication and whordome is numbred. It is therefore necessary, by the determination and consent of the holy Ghost, and the Apostles and Elders, with the whole congregation, that as from idolatry and superstition, so likewise wee must abstaine from fornication and whoredome. It is necessarye vnto saluation to abstaine from idolatrie: So is it to abstaine from whoredome. Is there any nigher way to lead vnto damnation, then to be an idolater? No. Euen so, neither is there any nearer waye to damnation, then to be a fornicatour and an whoremonger. Now where are those people, which so lightly esteeme breaking of wedlocke, whoredome, fornication and adultry? it is necessary, saith the holy ghost, the blessed Apostles, the elders, with the whole congregation of Christ, it is necessary to saluation (say they)

they) to abſtaine from wholeſome. If it be neceſſary vnto ſaluation, then woe be to them which neglecting their ſaluation, giue their minds to ſo filthy and ſtinking ſinne, to ſo wicked vice, to ſuche deteſtable abhomination.

The ſecond part of the Sermon againſt adultery.

YOu haue ben taught in the firſt part of this ſermon againſt adultry, how that vice at this daye raigneth moſt aboue all other vices, and what is meant by this word (adultery) and howe holy Scripture diſſwadeth or diſcounſaileth from doing that filthye ſinne, and finally what corruption commeth to mans ſoule thorough the ſinne of adultery. Nowe to proceede further, let vs heare what the bleſſed Apoſtle S. Paul ſayeth to this matter, writing to the Romaines, he hath theſe words: Let vs caſt awaye the workes of darkeneſſe, and put on the armour of light. Let vs walke honeſtlye as it were in the day time, not in eating and drincking, neither in chambering and wantonneſſe, neither in ſtrife and enuiyng, but put ye on the Lord Jeſus Chriſt, and make not prouiſion for the fleſhe to fulfill the luſtes of it. Here the holy Apoſtle exhorteth vs to caſt away the workes of darkeneſſe, whiche (among other) hee calleth glottonous eating, drincking, chambering, and wantonneſſe, whiche are all mynyſters vnto that vice, and preparations to induce and bring in the filthy Rom. 13.

filthy ſinne of the fleſh. Hee calleth them the deedes and workes of darkeneſſe, not only becauſe they are cuſtomably in darkeneſſe, or in the night time (for euerye one that doeth euill, hateth the light, neither commeth he to the light, leaſt his workes ſhould be reproued) but that they leade the right waie vnto that vtter darkeneſſe, where weeping and gnaſhing of teeth ſhalbe. And he ſaith in an other place of the ſame Epiſtle, they that are in the fleſh, cannot pleaſe God: wee are detters, not to the fleſh, that wee ſhould liue after the fleſh, for if we liue after the fleſh, we ſhall die. Againe he ſayth: flee from whordome, for euerye ſinne that a man committeth, is without his body: but whoſoeuer committeth whordome, ſinneth againſt his owne bodie. Doe ye not know, that your members are the Temple of the holy Ghoſt, which is in you, whome alſo ye haue of God, and ye are not your owne? For ye are dearely bought: glorifie God in your bodies. &c. And a little before he ſaith, do ye not know that your bodies are the members of Chriſt? ſhall I then take the members of Chriſte, and make them the members of an whore? God forbid. Doe yee not knowe, that hee which cleaueth to an whore, is made one body with her? There ſhalbe two in one fleſhe (ſaith he) but he that cleaueth to the Lord, is one ſpirite. What godly workes doth the bleſſed Apoſtle Saint Paul bring forth here to diſwade and diſcounſel vs from whordome and all vncleanes? Your members (ſaith he) are the temple of the holy Ghoſt, which whoſoeuer doth defile, God will deſtroy him, as ſaith S. Paul. If wee bee the Temple of the holye Ghoſt, howe vnfit-

Iohn. 3.

Math. 13.

Rom. 8.

1. Cor. 6.

vnfitting then is it, to driue that holy spirit from vs through whordome, and in his place to set the wicked spirites of vncleanesse and fornication, and to be ioyned, and doe seruice to them? Wee are dearely bought (saith he) therefore glorifie God in your bodies. Christ that innocent lamb of God, hath bought vs from the seruitude of the diuell, not with corruptible golde and siluer, but with his most pretious & deare heart bloud. To what intent? that we should fal againe into our old vncleanes and abhominable liuing? Nay verily: but that we should serue him al the daies of our life, in holinesse and righteousnesse, that we should glorifie him in our bodies, by purity and cleanenesse of life. Hee declareth also that our bodies are the members of Christ. How vnseemelie a thing is it then to cease to be incorporate or imbodied and made one with Christ, and through whordome to be inioyned & made all one with an whore? what greater dishonor or iniury can we do to Christ, then to take away from him the members of his body, and to ioine them to whores, diuels, and wicked spirits? And what more dishonour can we do to our selues, then through vncleanes, to loose so excellent a dignity and freedome, and to become bondslaues, and miserable captiues to the spirites of darknesse? Let vs therefore consider, first the glorye of Christ, then our estate, our dignity, and freedome, wherein God hath set vs, by giuing vs his holy spirite, and let vs valiantlye defend the same against Sathan, and all his crafty assaults, that Christ may be honored, and that wee lose not our libertye or freedome, but still remaine in one spirite with him.

1. Pet. 1.

Esay. 38.
Luke. 1.

More-

Moreouer, in his Epistle to the Ephesians, the
Ephes. 5. blessed apostle willeth vs to be so pure and free from
adultery, fornication, and all vncleanesse, that we
not once name them amonge vs (as it becommeth
Saints) nor filthinesse, nor foolishe talking, nor ie-
sting, which are not comelye, but rather giuing of
thanks, for this ye know (saith hee) that no whore-
monger, either vncleane person, or couetous person,
(which is any idolater) hath anye inheritaunce in
Gala. 5. the kingdome of Christ and GOD. And that wee
1. Cor. 6. should remember to be holy, pure, and free from all
vncleanesse: the holy Apostle calleth vs Saints, be-
cause we are sanctified and made holy by the bloud
of Christ, through the holy ghost.

Now if we be Saints, what haue we to do with
the manners of the heathen? Saint Peter sayth, as
1. Pet. 1. he which called you is holy, euen so be yee holy also
in your conuersation, because it is written: Bee ye
holy, for I am holy. Hitherto haue we heard how
Leuit. 11. & 19. greeuous a sinne fornication and whordome is, and
howe greatly God doeth abhorre it throughout the
whole Scripture: Howe can it any otherwise bee
then a sinne of most abhomination, seeing it maye
not once be named among the christians, much lesse
it may in any point be committed. And surely if we
would weigh the greatnes of this sinne, and consi-
der it in the right kinde, wee should find the sinne of
whordome, to be that most filthy lake, foule puddle,
and stincking sincke, whereunto all kinds of sinnes
and euils flowe, where also they haue their resting
place and abiding.

For hath not the adulterer a pride in his whore-
dome?

dome? As the wise man sayth, they are glad when they haue done euill, and reioyce in things that are starke nought. Is not the adulterer also idle, and delighteth in no godly exercise, but onely in that his most filthy and beastly pleasure? Is not his minde pluckt and vtterly drawn away from all vertuous studies, and fruitfull labours, and onelye giuen to carnal and fleshly imagination? Doth not the whoremonger giue his minde to gluttony, that he may be the more apt to serue his lusts and carnal pleasures. Doth not the adulterer giue his mind to couetousnes, and to polling and pilling of other, that he may be the more able to maintaine his harlots & whores, and to continue in his filthye and vnlawfull loue? Swelleth he not also with enuie against other, fearing that his pray shoulde bee allured and taken away from him? Againe, is he not yrefull, and repleuished with wrath and displeasure, euen against his best beloued, if at any time his beastly and diuelish request be letted? What sinne, or kinde of sinne is it that is not ioyned with fornication and whoredome? It is a monster of many heads: it receiueth all kinds of vices, and refuseth all kinds of vertues. If one seuerall sinne bringeth damnation, what is to be thought of that sin, which is accompanied with al euils, & hath waiting on it whatsoeuer is hateful to God, damnable to man, and pleasant to Satan?

Greate is the damnation that hangeth ouer the heades of fornicatours and adulterers. What shall I speake of other incommodities, which issue, and flowe out of this stincking puddle of whoredome? Is not that treasure, which before all other is most

regarded

regarded of honeſt perſons, the good fame & name of man and woman, loſt through whoredome? what patrimony or liuelode, what ſubſtance, what goods what riches doth whoredome ſhortly conſume and bring to naught? what valiantnes and ſtrength is many times made weak, and deſtroied with whoredome? what wit is ſo fine, that is not doted and defaced throw whoredome? what beauty (although it were neuer ſo excellent, is not diſfigured through whoredome? Is not whoredome an enemie to the pleaſaunt flower of youth, and bringeth it not gray heares and olde age before the time? what gift of nature (although it were neuer ſo pretious) is not corrupted with woredome? Come not the frenchpocks, with diuers other diſeaſes, of whoredome? From whence come ſo many baſtardes and miſbegotten children, to the high diſpleaſure of God, and diſhonour of holy wedlock, but of whoredome? How many conſume all their ſubſtance and goodes, and at the laſt fall into ſuch extreme pouertie, that afterward they ſteale, and ſo are hanged through whoredome? what contention and man-ſlaughter commeth of whoredome? How many maydens be deflowred, how many wiues corrupted, how manye widowes defiled through whoredome? How much is the publike and common-weal impouerished and troubled through whoredome? How much is Gods worde contemned and depraued through whoredome and whoremongers? Of this vice commeth a great part of the diuorces which (now a daies) be ſo commonly accuſtomed and vſed by mens priuate authoritie, to the great diſpleaſure of God, and the breach

breach of the moſt holy knot and bonde of matrimonie. For when this moſte deteſtable ſinne is once crept into the breaſt of the adulterer, ſo that he is intangled with vnlawfull and vnchaſt loue, ſtraight waies his true and lawfull wife is diſpiſed, her preſence is abhorred: her companye ſtincketh, and is loathſome, whatſoeuer ſhe doth is diſpraiſed: there is no quietnes in the houſe, ſo long as ſhe is in ſight: therefore to make ſhort tale, ſhe muſt away, for her husbande can brooke her no longer. Thus through whoredome, is the honeſt and harmeleſſe wife put away, and an harlot receiued in her ſteade: and in like ſort, it happeneth manye times in the wife towards her husband. O abhomination: Chriſt our Sauiour, very God and man, comming to reſtore the law of his heauenly father, vnto the right ſence, vnderſtanding, & meaning, (among other things) reformed the abuſe of this law of God. For where as the Jewes vſed a long ſufferance, by cuſtome, to put away their wiues, at their pleaſure, for euerye cauſe: Chriſt correcting that euil cuſtome, did teach, that if any man put away his wife, and marieth another, for any cauſe, except only for adultry (which then was death by the law) he was an adulterer, & forced alſo his wife ſo diuorſed, to commit adultery, if ſhe were ioyned to any other man, & the man alſo ſo ioyned with her, to commit adultery. Mach. 19.

In what caſe then are theſe adulterers, whiche for the loue of an whoore, put awaye their true and lawfull wife, againſt all law, right, reaſon, and conſcience? O damnable is the ſtate wherein they ſtand. Swift deſtruction ſhall fall on them, if they

repent not, and amende not: For God will not euer suffer holy wedlock thus to bee dishonoured, hated and despised. He will once punish this fleshly and licentious maner of liuing, and cause that this holy ordinance shalbe had in reuerence and honour. For surely wedlock (as the Apostle saith) is honourable
Hebr. 3. among all men, and the bed vndefiled: But whoremongers and fornicators God will iudge, that is to say, punish and condemne. But to what purpose is this labor taken, to describe and set forth the greatnes of the sinne of whordome, and the commodities that issue and flow out of it, seeing that breath and tongue shall sooner faile anye man, then hee shall or may be able to set it out according to the abhomination and heinousnesse thereof? Notwithstanding this is spoken to the intent that all men should flee whoredome, and liue in the feare of God: GOD graunt that it may not be spoken in vaine.

The third part of the Sermon against adultery.

IN the seconde part of this sermon against adultery that was last read, you haue learned how earnestly the scripture warneth vs to auoyde the sinne of adulterye, and to imbrace cleanenesse of life: and that through adultery, wee fall into all kindes of sinnes, and are made bondslaues to the diuell: through cleanesse of life wee are made members of Christ: and finally, how far adultery bringeth a man from all godlines, and

and driueth him headlong into all vices, miſchiefe and miſery. Now will I declare vnto you in order, with what greeuous puniſhmentes God in times paſt plagued adultery, and how certaine worldlye princes alſo did puniſh it, that ye may perceiue that whoredome and fornication be ſinnes no leſſe deteſtable in the ſight of God to all good men, then I haue hitherto vttered. In the firſt booke of Moſes, we read that when mankind beganne to be multiplied vppon the earth, the men and women gaue their mindes ſo greatly to fleſhly delight, and filthy pleaſure, that they liued without all feare of God. God ſeeing this their beaſtly and abhominable liuing: and perceiuing that they amended not, but rather increaſed daylye more and more in their ſinful and vncleane maners, repented that euer he had made man: and to ſhew how greatly he abhorreth adultery, whoredome, fornication, and al vncleanes, he made all the fountaines of the deep earth to burſt out, & the ſluces of heauen to be opened, ſo that the rain came down vpon the earth by the ſpace of fourty daies & fourty nights, and by this meanes deſtroied the whole world, and all mankind, eight perſons onely excepted, that is to ſay, Noy the Preacher of righteouſneſſe, (as S. Peter calleth him) and his wife, his three ſonnes and their wiues. O what a greeuous plague did God caſt here vpon all liuing creatures for the ſinne of whoredome? For the which GOD tooke vengeaunce, not onely of man, but of all Beaſtes, Foules, and all liuing creatures. Manſlaughter was committed before, yet was not the worlde deſtroyed for that: but for whore-

Geneſ. 4

dome all for the world (few onely except) was ouer-flowed with waters, & so perished. An example worthy to be remembred, that ye may learne to fear God

Genes. 19. We read again, that for the filthy sin of vncleanesse, Sodome and Gomorre, and the other Cities nigh vnto them, were destroyed by fire and brimstone from heauen, so that there was neither man, womã, child, nor beast, nor yet any thing that grew vpon the earth there left vndestroyed. Whose heart trembleth not at the hearing of this history? Who is so drowned in whoredome and vnclenes, that will not nowe for euer after leaue this abhominable liuing, seeing that God so grieuously punisheth vncleanenesse, to raine fire and brimston from heauen, to destroy whole Cities, to kill man, woman, and childe, and all other liuing creatures there abyding, to consume with fire all that euer grew? what

Genes. 13. can bee more manifest tokens of Gods wrath and vengeaunce against vncleanenesse and impurity of life? Marke this history (good people) and feare the vengeaunce of God. Doe you not read also, that

Genes. 20. God did smite Pharao and his house with greate plagues, because that hee vngodly desired Sara the wife of Abraham? Likewise read we of Abimelech king of Gerar, although hee touched her not by carnall knowledge. These plagues and punishments did God cast on vpon filthye and vncleane persons, before the lawe was giuen (the law of nature onely raigning in the harts of men) to declare how great loue he had to matrimony and wedlock, and again, how much he abhorred adultery, fornication, and al vncleanesse. And when the law that forbad whor-

dome

dome was giuen by Moſes to the Iewes, did not God commaund that the breakers therof ſhould be put to death? The wordes of the law be theſe: who ſo committeth adultery with anye mans wife, ſhall die the death both the man and the woman, becauſe he hath broken wedlock with his neighbours wife. In the law alſo it was commaunded, that a damoſell & a man taken together in whordome ſhould be both ſtoned to death. In an other place we alſo read that God commaunded Moyſes to take all the head Rulers, and Princes of the people, & to hang them vppon gibbets openlye, that euerye man might ſee them, becauſe they either committed, or did not puniſh whoredome. Againe, did not God ſend ſuch a plague among the people for fornication, and vncleaneneſſe, that there died in one day three & twentie thouſand? I paſſe ouer for lacke of time, manye other Hiſtories of the holy Bible, which declare the greeuous vengeaunce, and heauie diſpleaſure of God againſt whormongers and adulterers. Certes this extreame puniſhment appointed of God, ſheweth euidently how greatly God hateth whordome. And let vs not doubt, but that God at this preſent abhorreth all manner of vncleaneneſs, no leſſe then he did in the old law, and will vndoubtedly puniſh it, both in this world, and in the world to come. For hee is a GOD that can abide no wickedneſſe: therefore ought it to bee eſchewed of all that tender the glory of God, and the ſaluation of their owne ſoules.

Leuit. 22.

Num. 25.

Pſal. 5.

Sainct Paul ſayeth: All theſe thinges are written for our example, and to teache vs the feare of

1. Cor. 10.

God, and the obedience to his holy law. For if God spared not the naturall braunches, neither will hee spare vs that be but grafts, if we committe like offence. If God destroyed manye thousandes of people, many Cities, yea the whole world, for whoredome, let vs not flatter our selues, and thinke wee shall escape free, and without punishment. For hee hath promised in his holy lawe, to sende most greeuous plagues vpon them that transegresse, or breake his holy commaundements. Thus haue we heard how GOD punisheth the sinne of adultery: let vs now heare certaine lawes, which the ciuill Magistrates deuised in diuers countryes, for the punishment thereof, that we may learn how vncleanesse hath euer bene detested in all well ordred cities and common-wealths, & among al honest persons. The law among the Lepreians was this, that when any were taken in adultry, they were bound and caried three daies thorowe the Cittie, and afterwarde as long as they liued, were they dispised, & with shame and confusion counted as persons voyde of al honestie. Amonge the Locrentians, the adulterers haue both theyr eyes thrust out. The Romaines in times past, punnished whoredome, somtime by Fire, somtyme by swoorde. If anye amonge the Egyptians hadde bene taken in adulterye, the Law was, that he should openly in the presence of all the people bee scourged naked with whippes, vnto the number of a thousande stripes, the woman that was taken with him had her nose cut off, whereby shee was knowen euer after, to bee a whore, and therfore to be abhorred of all men. Among the Arabians,

bians, they that were taken in adulterie, had their heads ſtriken from their bodies. The Athenians puniſhed whoredom by death in like maner. So likewiſe did the barbarous Tartarians. Among the Turkes euen at this day, they that be taken in adulterie, both man & woman are ſtoned ſtraight waye to death without mercie. Thus we ſee what godly acts were deuiſed in times paſt of the high powers, for the putting away of whoredome, and for the mainteining of holy matrimonie, or wedlock, & pure conuerſation. And the authors of theſe acts were no Chriſtians, but the heathen: yet were they ſo inflamed, with the loue of honeſtie and pureneſſe of life, that for the maintenance and conſeruation or keeping vp of that, they made godlie ſtatutes, ſuffering neither fornication, or adulterie to raigne in their realmes vnpuniſhed. Chriſt ſaid to the people, The Niniuites ſhall riſe at the iudgement with this nation (meaning the vnfaithfull Jewes) and ſhall condemne them: for they repented at the preaching of Ionas, but beholde (ſaith he) a greater than Ionas is here (meaning himſelfe) and yet they repent not. Shall not (thinke you) likewiſe the Locrenſians, Arabians, Athenians, with ſuch other, riſe vp at the iudgement, and condemne vs, foraſmuch as they ceaſſed from whoredome at the commaundement of man, and we haue the lawe and manifeſt precepts, and commaundements of God, and yet forſake we not our filthie conuerſation? truly, truly it ſhall be eaſier at the day of iudgement, to theſe heathen, than to vs, except we repent & amend. For though death of bodie ſeeme to vs a grieuous puLuke 3. 1.

nishment in this world for whoredome: yet is that paine nothing in comparison of the grieuous torments which adulterers, fornicators, and all vncleane persons shall suffer after this life. For al such shall bee excluded and shutte out of the kingdome of heauen, as Saynct Paule saeith: Bee not deceiued, for neither whoremongers, nor worshippers of Images, nor adulterers, nor weakelings, nor Sodomites, nor theeues, nor couetous persons, nor drunkerds, nor cursed speakers, nor pillers, shal inherite the kingdome of God. And S. Iohn in his Reuelation saith: That whoremongers shall haue their part with murderers, sorcerers, enchaunters, lyers, idolaters, and such other, in the Lake which burneth with fire and brimstone, which is the second death. The punishment of the body, although it be death, hath an end: but the punishment of the soule, which S. Iohn calleth the second death, is euerlasting, ther shalbe fire and brimstone, there shal be weeping and gnashing of teeth, the worme that there shal gnawe the conscience of the damned, shal neuer die. O whose heart distilleth not euen drops of bloud, to heare and consider these things? If we tremble and shake at the hearing & naming of these paines, oh what shal they do that shal feel them, that shall suffer them, yea, and euer shall suffer, worldes without ende: God haue mercy vppon vs. Who is now so drowned in sinne, and past all godlines, that he wil set more by filthy & stinking pleasure (which soone passeth away) then by the losse of euerlasting glory? againe, who wil so giue himselfe to the lusts of the flesh, that he feareth nothing at all the paine of

1. Cor. 6. Gala. 5. Ephes. 5.

Apoc. 20.

Math. 13. Luke. 3.

hell

hell fire? But let vs heare how we may eschew the sinne of whoredome and adulterye, that wee maye walke in the feare of God, and bee free from those most greeuous and intollerable torments, which abide all vnclean persons. To auoyde fornication, adultery, and all vncleanenes, let vs prouide that aboue all things, we may keepe our hearts pure and clean, from all euill thoughts and carnall lusts: for if that be once infected and corrupt, we fall hedlong into all kind of vngodlines. This shall we easily do, if when we feele inwardly, that Satan our old enimy tempteth vs vnto whoredome, we by no meanes consent to his crafty suggestions, but valiantly resist and withstande him by strong faith in the worde of God, alleadging against him alwayes in our heart this commandement of God: Scriptum est, non mœchaberis. It is written, Thou shalt not committe whoredome. It shalbe good also for vs, euer to liue in the feare of God, and to set before our eies, the greeuous threatnings of GOD against all vngodly sinners, and to consider in our mind, how filthy, beastly, & short that pleasure is, whereunto Satan continually stirreth and moueth vs: And agayne, how the paine appointed for that sinne, is intollerable and euerlasting. Moreouer to vse a temperance and sobrietie in eating and drinking, to eschew vncleane communication, to auoyd al filthy company, to flee idlenesse, to delight in reading of holy Scriptures, to watch in godly prayers and vertuous meditation, and at all times, to exercise some godlye trauailes, shall helpe greatly vnto the eschewing of whoredome.

Remedies whereby to auoid fornication and adultery.

And heere are all degrees to bee monished, whether they be married or vnmaried, to loue chastitie and cleanenesse of life. For the married are bound by the lawe of God so purelye to loue one an other, that neither of them seeke any straunge loue. The man must onely cleaue to his wife, and the wife againe onely to her husband: they must so delight one in anothers company, that none of them couet any other. And as they are bound thus to liue together in al godlinesse and honesty, so likewise is their dutie, vertuously to bring vp their children, and to prouide that they fall not into Sathans snare, nor into any vncleanenesse, but that they come pure and honest vnto holy wedlocke, when time requireth. So likewise ought all maisters and rulers, to prouide that no whoredome, nor anye point of vncleannesse be vsed among their seruaunts. And againe, they that are single, and feele in themselues that they cannot liue without the company of a woman, let them get wiues of their owne, and so liue godly together: For it is better to marie then to burne.

1.Cor.7. And to auoyd fornication, sayth the Apostle, let euery man haue his owne wife, and euery woman her own husband. Finally, all such as feele in themselues a sufficiencie and habilitie (through the working of gods spirite) to lead a sole and continent life, let them praise God for his gift, and seek all meanes possible to mainteine the same: as by reading of holy scriptures, by Godly meditations, by continuall praiers, & such other vertuous exercises. If we all on this wise wil endeuour our selues to eschew fornication, adultry, and all vncleannesse, and lead our liues

liues in all godlines and honeſty, ſeruing God with a pure and cleane heart, and glorifying him in our bodies by leading an innocent and harmeleſſe life, we may be ſure to be in the nũber of thoſe, of whom our Sauiour Chriſt ſpeaketh in the Goſpell on this manner. Bleſſed are the pure in heart, for they ſhall ſee God: to whome alone be all glory, honour, rule, and power, worldes without end. Amen. Math. 5.

A Sermon againſt contention and brawling.

THis daye (good Chriſtian people) ſhall bee declared vnto you, the vnprofitableneſſe and ſhamefull vnhoneſtie of contention, ſtrife, and debate, to the intent, that when you ſhall ſee as it were in a Table paynted before our eyes, the euill fauouredneſſe and deformitie of this moſte deteſtable vice, your ſtomackes maye bee mooued to riſe agaynſte it, and to deteſt and abhorre that ſinne, which is ſo muche to bee hated, and pernitious and hurtfull to all men. But amonge all kindes of contention, none is more hurtfull then is contention in matters of religion. Eſchew (ſaith Saint Paule) 1. Tim. 6. foolish and vnlearned queſtions, knowing that they breede ſtrife. It becommeth not the Seruaunt of God to fight, or ſtriue, but to bee meeke towarde all men. This contention and ſtrife, was in S. Paules time amonge the Corinthians, and is at this time, among vs Engliſhe men. For too manye there bee

which

which vpon the Ale-benches or other places, delight to set forth certaine questions, not so much pertayning to edification, as to vayne-glorie, and shewing forth of their cunning, & so vnsoberly to reason and dispute, that when neither part will giue place to other, they fall to chiding and contention, and sometime from whot wordes, to further inconuenience. Saynte Paule coulde not abide to heare among the Corinthians, these wordes of discorde and dissention, I holde of Paule, I of Cephas, and I of Apollo: 1.Cor.3. What woulde he then saye, if he heard these words of contention (which be now almost in euery mans mouth:) He is a Pharisee, he is a Gospeller, he is of the newe sort, hee is of the olde fayth, hee is a newe broched brother, he is a good Catholike father, he is a Papist, he is an heretike. Oh how the Churche is diuided: Oh how the cities be cut and mangled. Oh how the coat of Christe that was without seame, is all to rent and torne: Oh bodie mistical of Christe, where is that holy & happy vnitie, out of the which whosoeuer is, he is not in Christ: If one member be pulled from another, where is the bodie: If the bodie be drawn from the head, where is the life of the bodie: We cannot be ioyned to Christe our head, except we be glewed with concord & charity one to an other. For hee that is not of this vnitie, is not of the Church of Christ, which is a congregation or vnitie together, and not a diuision. S. Paule saith, that as 1.Cor.3. long as emulation or enuying, cõtention, & factions or sectes bee among vs, wee be carnall, and walke according to to the fleshly man. And Saynte Iames 1.Iames.3. sayth, If yee haue bitter emulation, or enuying and con-

contention in your hearts, glorie not of it: for where as contention is, there is vnsteadfastnes, and all euill deedes. And why do we not heare Saint Paul, which prayeth vs, whereas he might commaunde vs, saying, I beseeche you in the name of our Lorde Jesus Christ, that you will speak all one thing, and that there be no dissention among you, but that you will be one whole bodie, of one minde, and of one opinion in the trueth. If his desire be reasonable and honest, why doe we not graunt it? if his request be for our profite, why doe we refuse it? And if we list not to heare his petition of prayer, yet let vs heare his exhortation, where he sayth, I exhort you that you walke as it becommeth the vocation in which you bee called, with all submission and meeknesse, with lenitie and softnes of minde, bearing one another by charitie, studying to keepe the vnitie of the spirite, by the bond of peace: For there is one bodie, one spirite, one fayth, one baptisme. There is (sayth he) but one bodie, of the which he can be no liuelie member, that is at variaunce with the other members. There is one spirite, which ioyneth and knitteth all thinges in one. And howe can this one spirite raine in vs, when we among our selues be diuided? There is but one fayth, and howe can wee then say, He is of the olde fayth, and he is of the new fayth? There is but one baptisme, and then shal not all they which be baptized be one? Contention causeth diuision, wherefore it ought not to be among Christians, whom one fayth, and baptisme ioyneth in an vnitie. But if we contemne S. Paules request and exhortation, yet at the least, let vs regarde his

1. Cor. 1.

Ephes. 4.

earnest

earnest entreating, in the which he doeth verie earnestly charge vs, (as I may so speak) coniure vs in this forme and maner, If there be any consolation in Christ, if there be any comfort of loue, if you haue any felowship of the spirit, if you haue any bowels of pitty and compassion, fulfill my ioy, being all like affected, hauing one charitye, beeing of one minde, of one opinion, that nothing be done by contention, or vaine glory. Who is he, that hath any bowels of pitie, that will not bee mooued with these wordes (which bee more sharp then any two edged sword) maye not cut and breake a sunder? wherefore let vs endeuour our selues to fulfill Sainct Paules ioye here in this place, whiche shall bee at lengthe to our greate ioy in an other place. Let vs so reade the Scripture, that by reading thereof, wee may bee made the better liuers, rather then the more contentious disputers. If any thing bee necessarie to bee taught, reasoned, or disputed, let vs doe it with all meekenesse, softnes, and lenetie. If any thing shall chance to bee spoken vncomely, let one beare anothers frayltie. Hee that is faultie, let him rather amende, then defende that which hee hath spoken amisse, least hee fall by contention from a foolish errour, into an obstinate heresie: for it is better to giue place meekelie, then to winne the victorie with the breach of charity, which chaunceth when euery mã will defende his opinion obstinately. If wee bee Christian men, why do we not follow Christ, which saith, Learne of mee, for I am meeke and lowly in hart? A disciple must learn the lesson of his Scholemaister, and a seruant must obey the commaunde-

Phil. 2.

Howe wee should reade the scripture.

Math. 10.

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ment of his maiſter. Hee that is wiſe and learned, (ſaith Saint Iames) let him ſhew his goodnes by his good conuerſation, and ſobernes of his wiſedome. For where ther is enuie and contention, that wiſedom cõmeth not from god, but is worldly wiſedome, mans wiſedome and deuiliſh wiſedome. For the wiſedome that cõmeth from aboue from the ſpirit of God, is chaſt and pure, corrupted with no euill affections: it is quiet, meeke, and peaceable, abhorring al deſire of contention: it is tractable, obedient, not grudging to learne, and to giue place to them that teach better for their reformation. For there ſhall neuer bee an ende of ſtryuing and contention, if wee contende who in contention ſhall be maiſter, and haue the ouer hande: if wee ſhall heape errour vpon errour, if wee continue to defende that obſtinately, which was ſpoken vnaduiſedly. For trueth it is, that ſtifneſſe, in mainteining an opinion, breedeth contention, brawling, and chiding, which is a vice among all other moſt pernicious and peſtilent to common peace and quietneſſe. And as it ſtandeth betwixt two perſons and parties (for no man commonly doeth chide with himſelfe) ſo it comprehendeth two moſt deteſtable vices: the one is picking of quarells, with ſharp and contentious words: the other ſtandeth in frowarde aunſwearing, and multiplying euill wordes againe. The firſte is ſo abhominable, that Sainct Paule ſaieth: If anye that is called a brother, be a worſhipper of Idols, a brawler, a picker of quarelles, a theefe or an extortioner with him that is ſuch a man, ſee that yee eate not. Now we heare conſider that Sainte Paule numbreth

Iames. 3.

1. Cor. 5.

byeth a scholder, a brawler, or a picker of quarrels, among theeues and idolaters, & many times commeth lesse hurt of a theefe, then of a rayling tongue: for the one taketh away a mans good name, the other taketh but his riches, which is of much lesse value and estimation, then is his good name. And a theefe hurteth but him from whom he stealeth: but he that hath an euill tongue, troubleth all the towne where he dwelleth, and some-time the whol countrie. And a rayling tongue is a pestilence so full of contagiousnesse, that S. Paule willeth Christian men to forbeare the companie of such, and neyther to eate nor drinke with them. And whereas he wil not that a Christian woman should forsake her husband, although he be an Infidel, or that a Christian seruant should depart from his master, which is an Infidel and heathen, and so suffer a Christian man to keepe companie with an Infidel: yet he forbiddeth vs to eate or drinke with a scholder, or quarrelpicker. And also in the sixte Chapter to the Corinthians he sayth thus, Bee not deceiued, for neyther fornicators, neyther worshippers of Idols, neyther theeues, nor drunkards, nor cursed speakers shall dwell in the kingdome of heauen. It must needs be a great fault, that doth moue and cause the father to disinherite his naturall sonne. And howe can it otherwise bee, but that this cursed speaking muste needes be a most damnable sinne, the which doeth cause God our most mercifull and louing father, to depriue vs of his moste blessed kingome of heauen! Against the other sinne that standeth in requiting taunt for taunt, speaketh Christ him selfe, saying:

Against quarrelpicking.

1. Cor. 6.

1. Cor. 6.

I say vnto you, resist not euill, but loue your enimies, and say well by them, that say euill by you, do well vnto them that do euill vnto you, and pray for them that doe hurt and persecute you, that you may be the children of your father which is in heauen, who suffereth his sunne to rise both vpon good and euill, and sendeth his raine both vppon the iust and vniust. To this doctrine of Christ agreeth very well the teaching of S. Paul, that chosen vessell of God, who ceaseth not to exhort and call vpon vs, saying, Blesse them that curse you, blesse I say, and curse not, recompence to no man euill for euill, if it be possible (as much as lieth in you) liue peaceably with all men. Against froward answearing Matth. 5. Rom. 12.

The second part of the Sermon against contention.

IT hath beene declared vnto you in this Sermon against strife and brawling, what great inconuenience commeth thereby, specially of such contention as groweth in matters of religion: and howe when as no man will giue place to an other, there is none end of contention and discord: and that vnity which God requireth of Christians, is vtterly therby neglected and broken: and that this contention standeth chiefly in two points, as in picking of quarrels, and making of froward answers. Nowe ye shall heare Saint Paules wordes, saying, Dearely beloued auenge not your selues, but rather geue Deut. 32.

place vnto wrath, for it is written, vengeaunce is mine, and I will reuenge, ſaith the Lord. Therfore if thine enemy hunger feed him, if he thirſt giue him drinke: be not ouercome with euill, but ouercome euil with goodnes. All theſe be the words of S. Paul, but they that be full of ſtomacke, and ſet ſo much by themſelues, that they may not abide ſo much as one euill worde to be ſpoken of them, peraduenture will ſay: If I be reuiled, ſhall I ſtand ſtill like a Goose, or a foole, with my finger in my mouth? ſhall I bee ſuch an idiote & dizard, to ſuffer euery man to ſpeak vpō me what they liſt, to rail what they liſt, to ſpew out all their venome againſt mee at their pleſures? Is it not conuenient that hee that ſpeaketh euill, ſhould be anſwered accordingly? If I ſhall vſe this lenity and ſoftneſſe, I ſhall both increaſe mine enemies frowardneſſe, and prouoke other to doe like. Suche reaſons make they that can ſuffer nothing, for the defence of their impacience. And yet if by frowarde anſwering to a froward perſon, there were hope to remedy his frowardneſſe, he ſhould leſſe offend that ſo ſhould anſwere, doing the ſame not of ire or malice, but onely of that intent, that he that is ſo froward or malicious, may be reformed. But hee that cannot amend an other mans fault, or cannot amend it without his own fault, better it were that one ſhould periſhe, then two. Then if he cannot quiet him with gentle wordes, at the leaſt let him not follow him in wicked and vncharitable words. If he can pacify him with ſuffering, let him ſuffer, and if not, it is better to ſuffer euil, then to do euil, to ſay wel, then to ſay euil. For to ſpeake wel againſt euil com-

An obiection

An anſwere.

commeth of the spirite of God: but to render euil for euil, commeth of the contrary spirite. And he that cannot temper nor rule his owne anger, is but weak and feeble, and rather more like a woman or a child then a strong man. For the true strength and manlinesse is to ouercome wrath, and to dispise iniuries, and other mens foolishnes. And besides this, he that shal dispise the wrong done vnto him by his enemy, euery man shal perceue that it was spoken or done wythout cause: whereas contrarie, he that dothe fume and chafe at it, shall helpe the cause of his aduersarie, giuing suspition that the thing is true. And in so going about to reuenge euill, wee shewe our selues to be euill, and while we wil punish and reuenge another mans follie, wee double and augment our owne follie. But many pretences fynde they that bee wilfull, to colour their impatience. Mine enimie, say they, is not worthie to haue gentle words or deedes, being so full of malice or frowardnesse. The lesse he is worthie, the more arte thou therefore allowed of God, and the more arte thou commended of Christ, for whose sake thou shouldest render good for euill, bicause hee hath commaunded thee, and also deserued that thou shouldest so doe. Thy neyghbour hath peradnenture wyth a worde offended thee: call thou to thy remembrance wyth howe many wordes and deedes, howe greeuously thou hast offended thy Lorde God. What was man, when Christ died for him? was he not his enimie, and vnworthy to haue his fauour and mercie? Euen so, with what gentlenesse and patience dooth hee forbeare and

tollerate and ſuffer thee, although he is dayly offended by thee? Forgiue therefore a light treſpaſſe to thy neighbour, that Chriſt may forgiue thee many thouſands of treſpaſſes, which art euery day an offender. For if thou forgiue thy brother, being to thee a treſpaſſer, then haſt thou a ſure ſigne and token, that God will forgiue thee, to whome all men bee debters and treſpaſſers. How wouldeſt thou haue God mercifull to thee, if thou wilt be cruell vnto thy brother? Canſt thou not finde in thy heart to do that towards another that is thy fellow, which GOD hath done to thee, that art but his ſeruaunt? Ought not one ſinner to forgiue another, ſeeing that Chriſt which was a ſinner, did pray to his father for them that without mercy & diſpitefully put him to death? Who, when hee was reuiled, did not vſe reuiling wordes againe, and when he ſuffered wrongfullye, he did not threaten, but gaue all vengeaunce to the iudgement of his father which iudgeth rightfullie. And what crakeſt thou of thy head, if thou labour not to be in the bodie? Thou canſt be no member of Chriſt, if thou folow not the ſteppes of Chriſt: (who as the Prophete ſayeth) was ledde to death like a Lambe, not opening his mouth to reuiling, but opening his mouth to praying for them that crucified him, ſaying: Father, forgiue them, for they cannot tell what they doe. The which example, anone after Chriſt, Saint Steuen did follow, and after S. Paul We bee euill ſpoken off (ſaith hee) and wee ſpeake well: wee ſuffer perſecution, and take it patientlye: Men curſſe vs, and we gentle intreat. Thus S. Paul taught that he did, & he did that he taught.

1. Pet. 2.

Eſay. 4.

Luke. 23.

Actes. 7.

Bleſſe

Bleſſe you (ſayeth hee) them that perſecute you: bleſſe you, and curſſe not. Is it a greate thinge to ſpeake well to thine aduerſarye, to whome Chriſt doth commande thee to do well? Dauid when Simei did call him al to naught, did not chide again but ſaid patiently. Suffer him to ſpeake euill, if perchance the Lord will haue mercy on mee. Hiſtories be full of examples of heathen men, that tooke very meekely both opprobrious and reprochfull wordes, and iniurious or wrongfull deedes. And ſhall thoſe heathen exceel in patience vs that profeſſe Chriſt, the teacher and example of all patience? Liſander, when one did rage againſt him, in reuiling of him, he was nothing moued, but ſaid: Go to, go to, ſpeak againſt me as much and as oft as thou wilt, and leaue out nothing, if perchaunce by this meanes thou mayeſt diſcharge thee of thoſe naughtye thinges, with the whiche it ſeemeth that thou art full laden. Many men ſpeake euil of all men, becauſe they can ſpeake well of no man. After this ſort, this wiſe man auoideth from him, the reprochfull wordes ſpoken vnto him, imputing and laying them to the natural ſickneſs of his aduerſary. Pericles when a certaine ſcolder, or railing fellow did reuile him, hee aunſwered not a word againe, but went into a gallery, and after towards night, when he went home, this ſcoulder followed him, raging ſtill more & more, becauſe hee ſaw the other to ſet nothing by him: & after that he came to his gate (being dark night) Pericles commanded one of his ſeruaunts to light a torch, and to bring the ſcoulder home to his owne houſe. Hee did not onely with quietneſſe ſuffer this brawler pati-

entlye, but also recompenced an euill turne with a good turne, & that to his enemy. Is it not shame for vs that professe Christe, to bee worse then heathen people, in a thing chiefly pertaining to Christs religion? Shall philosophie perswade them, more then gods word shall perswade vs? shall naturall reason preuail more with them, then religion shal with vs? shall mans wisedome leade them to those thinges, whereunto the heauenly doctrine cannot leade vs? what blindnesse, wilfulnesse, or rather madnes is this? Pericles being prouoked to anger with manye villanous wordes, answered not a word. But wee stirred but with one little word, what foule worke do we make? How doe we fume, rage, stampe, and stare like mad men? Many men, of euery trifle will make a great matter, & of the sparke of a little word wil kindle a great fire, taking al things in the worst part. But how much better is it, & more like to the example and doctrine of Christ, to make rather of a great fault in our neighbour, a small faulte, reasoning with our selues after this sort, hee spake these wordes, but it was in a sodaine heat, or the drincke spake them, and not he, or he spake them at the monition of some other, or hee spake them beeing ignorant of the truth, he spake them not against me, but against him whome he thought mee to bee. But as touching euill speaking, hee that is ready to speake euill against other men, firste let him examine himselfe, whether he be faultlesse and cleare of the fault which he findeth in another. For it is a shame when he that blameth another for any fault, is guilty himselfe, either in the same fault, either in a greater. It

Reasons to moue men from quarrel-picking.

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is a shame for him that is blind, to call another man blind, & it is more shame for him that is wholy blind, to call him blinkard, that is but purblinde. For this is to see a strawe in another mans eie, when a man hath a blocke in his owne eye.

Then let him consider, that he that vseth to speak euil, shall commonly be euil spoken of againe. And he that speaketh what he will for his pleasure, shall be compelled to heare that he would not to his displeasure. Moreouer let him remember that saying, that we shall giue an account for euery idle worde. Howe much more then shall wee make a reckoning for our sharpe, bitter brauling and chiding wordes, which prouoke our brother to to be angrie, and so to the breach of his charitie? and as touching euill answering, although wee be neuer so much prouoked by other mens euill speaking, yet we shall not follow their frowardnes by euil answering, if we consider that anger is a kinde of madnes, and that he which is angrye, is (as it were for the time) in a phrensie. Wherfore let him beware, least in his fury he spake any thing, whereof after afterward hee maye haue iust cause to be sory. And he that wil defend anger þ is not fury, but that he hath reason, euen when he is most angry: then let him reason thus with himself, when he is angry. Now I am so moued and chafed that within a little while after, I shalbe otherwise minded: wherefore then should I now speake any thing in mine anger, which hereafter, when I wold faineſt, cannot be changed? wherfore shall I do any thing now, being (as it were) out of my wit, for the which when I shal come to my self again, I shal be

Math. 22.

Reasons to mooue men from frowatd answering.

very sadde? why doeth not reason, why doeth not godlinesse, yea, why doeth not Christ obtaine that thing nowe of mee, which hereafter time shall obtaine of mee? If a man be called an adulterer, vsurer, drunkard, or by any other shamefull name, let him consider earnestly, whether he be so called truly or falsely: if truely, let him amend his fault, that his aduersarie maie not after worthilie charge him with suche offences: if these thinges bee layed againste him falsely, yet let him consider whether hee hath giuen anye occasion to bee suspected of such thinges, and so hee may both cut of that suspicion, whereof this slaunder did arise, and in other thinges shall liue more warilie. And thus vsing our selues, wee maye take no hurt, but rather muche good, by the rebukes and slaunders of our enemy. For the reproch of an enemie may be to manye men a quicker spurre to the amendement of their life, then the gentle monition of a friende. Phillippus the king of Macedonie, when hee was euill spoken of by the chiefe Rulers of the Cittie of Athens, hee did thanke them heartilie, because by them hee was made better, both in his woordes and deedes: for I studie (sayth hee) both by my sayings and doings, to proue them lyers.

The third part of the Sermon against contention.

YE heard in the last lesson of the sermon against strife and brauling, how we may answer them which maintaine their froward sayings in contention, and that will reuenge with wordes such euill as other men do them, and finally, how we may according to Gods will order our selues, and what to consider towardes them when we are prouoked to contention & strife with railing words. Now to proceede in the same matter, you shall knowe the right way how to disproue and ouercome your aduersarie and enimie. This is the best way to improue a mans aduersarie, so to liue, that all which shall knowe his honestie, may beare witnes that he is slandred vnworthily. If the fault wherof he is slandered be such, that for the defence of his honestie, he must needs make answere, let him answere quietlie and softly, on this fashion, That those faults be laide against him falsly. For it is truth that the wise man saith, A soft answere Prou 15. asswageth anger, and a hard and sharpe answere doth stirre vp rage and furie. The sharpe answere of Nabal, prouoked Dauid to cruel vengeance: but the gentle wordes of Abigail quenched the fire a- 1. Reg. 25. gaine that was all in a flame. And a speciall remedy against malicious tongues, is to arme our selues wyth patience, meekenesse and silence, least with multiplieng words with the enimie we be made as euil as he. But they that can not beare one euill word, peraduenture for their owne excuse will al- An obiect. leage

leage that which is written: He that despiseth his
Prou. 26. good name, is cruell. Also we read, Answere a foole according to his foolishnes. And our Lord Jesus did hold his peace at certaine euil sayings: But to
Iohn 19. some he answered diligently. He heard men cal him a Samaritan, a Carpenters son, a wine drinker, & he held his peace: but when he heard thē say, Thou
Answere. hast the diuell within thee, he answered to that earnestly. Truth it is indeed, that there is a time, when it is conuenient to answere a foole according to his foolishnes, least he should seeme in his own conceit to be wise. And sometime it is not profitable to answere a foole according to his foolishnesse, least the wise man be made like to the foole. When our infamie, or the reproch that is done vnto vs, is ioined with the perill of many, then it is necessarie in answering, to be quicke and readie. For we read that many holy men of good zeales, haue sharply & fercely both spoken and answered tyrants and euil men: which sharpe wordes came not of anger, rancor, or malice, or desire of vengeance, but of a feruent desire to bring them to the true knowledge of God, & from vngodly liuing, by an earnest and sharp rebuke & chiding. In this zeale, S. Iohn Baptist cal-
Matth. 3. Galat. 3. led the Pharisees, Adders broode: and S. Paul called the Galathians, fooles: & the men of Creet, he cal-
Titus 1. led liers, euill beasts, and sluggish bellies: & the false
Philip. 3. Apostles, he called dogs, and crafty workmen. And his zeale is godly, and to be allowed, as it is plainely proued by the example of Christ, who although he
Matth. 23. were the fountaine and spring of all meekenesse, gentlenesse, and softnesse: yet he called the obstinat

Scribes

Scribes & Pharisees, blind guides, fooles, painted graues, hypocrites, Serpents, Adders brood, a corrupt & wicked generation. Also hee rebuketh Peter egerly, saying, Go behind me Satan. Likewise S. Paul reproueth Elimas, saying, O thou ful of al craft and guile, enimy to all iustice, thou ceasest not to destroy the right ways of God: and now loe, the hand of the Lord is vpon thee, and thou shalt be blinde, & not see for a time. And S. Peter reprehendeth Ananias verie sharply saying, Ananias, howe is it that Satan hath filled thy hart, that thou shouldst lie vnto the holy-ghost? This zeale hath bin so feruent in many good men, that it hath stirred them not onely to speake bitter & eger words, but also to do things, which might seeme to some to be cruell, but in deed they be very iust, charitable, & godly, bicause they were not done of ire, malice, or contentious minde, but of a feruent minde, to the glorie of God, and the correctiō of sin, executed by men called to that office. For in this zeale our Lorde Jesus Christ did drive with a whip the buiers & sellers out of the Temple. In this zeale Moses brake the two tables which he had receued at gods hand, when he saw the Israelites daunsing about the Calfe, & caused to be killed 24000. of his owne people. In this zeale Phinees the son of Eleazer, did thrust through with his sworde, Zamrie, and Cosby, whom he found togither ioined in the act of lecherie. Wherefore now to returne againe to contentious words, & specially in matters of religion, and Gods word (which would be vsed with all modestie, soberneste, and chastitie) the words of S. Iames ought to be well marked, and borne

Matth. 16.

Acts 13.

Acts 5.

Iohn 2.

Exod. 32.

Num. 25.

But these examples are not to be followed of euerie bodie, but as men be called to office and set in authoritie.

borne in memorie, where he sayth, that of contention riseth al euil And the wise king Solomon saith,
Pro.10. Honour is due to a man that keepeth himselfe from contention, and all that mingle themselues therewith be fooles. And because this vice is so muche hurtfull to the societie of a common wealth, in all well ordred cities, these common braulers and scolders be punished with a notable kinde of paine: as to be set on the cucking stoole, pillorie, or such like. And they be vnworthie to liue in a common welth, the which do as much as lieth in thē, with brauling and scolding to disturbe the quietnes and peace of the same. And whereof commeth this contention, strife, and variance, but of pride and vainglorie?
1.Pet.5. Luke 1. Let vs therfore humble our selues vnder the mightie hand of God, which hath promised to rest vppon them that be humble and low in spirit. If wee be good and quiet christian men, let it appeare in our speach and tongues. If wee haue forsaken the diuell, let vs vse no more diuellish tongues: He that hath bin a railing scolder, nowe let him be a sober counseller. He that hath beene a malicious slaunderer, now let him be a louing comforter. He that hath beene a vaine railer, now let him be a ghostlie teacher. He that hath abused his tongne in cursing, now let him vse it in blessing. He that hath abused his tongue in euill speaking, now let him vse it in speaking well. All bitternesse, anger, railing, and blasphemie, let it be auoided from you. If you may, and it be possible, in no wise be angrie. But if you may not be cleane void of this passion, then yet so temper and bridle it, that it stirre you not to contention

tion and brauling. If you bee prouoked with euill ſpeaking, arme your ſelfe with patience, lenitie, and ſilence, either ſpeaking nothing, or elſe being verie ſoft, meeke, and gentle in aunſwering. Ouercome thine aduerſary with benefits and gentlenes. And aboue all things, keep peace and vnitie: be no peace-breakers, but peace-makers. And then there is no dout, but that God the author of comfort and peace, will graunt vs peace of conſcience, and ſuche concord & agreement, that with one mouth and minde, we may glorifie God the father of our Lorde Jeſus Chriſte: to whome bee all glorie, now and for euer. Amen.

HEreafter ſhall follow Sermons of faſting, praying, almes-deedes, of the natiuitye, paſſion, reſurrection, and aſcention of our Sauior Chriſt: of the due receiuing of his bleſſed bodye and bloud, vnder the forme of bread and wine: againſte idlenes, againſt gluttony, and drunkenneſſe, againſte couetouſnes, againſt enuie, ire, and malice, with many other matters, as well fruitfull as neceſſarye to the edifiyng of Chriſtian people, and the increaſe of godly liuing.

God ſaue the Queene.

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